

Lent — Easter

Church Management



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THE CHILDREN'S CHAPEL
Lakewood Presbyterian Church, Lakewood, Ohio

February, 1952

• Volume XXVIII •

Number Five



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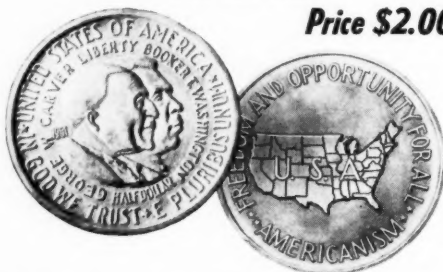
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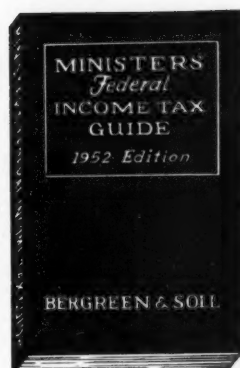
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THE EDITOR'S DRAWER

Discussion Without Heat

Must inter-faith groups dodge critical issues? I think not. A few days ago it was tried out in a Cleveland forum known as the Cleveland Community Religious Hour, conducted for many years by Dr. A. J. Wright. He had asked me to present the issues involved in President Truman's recommendation of an ambassador to the Vatican. Following the argument presented in the editorial in this issue, but taking the additional time necessary to complete the story, it was presented prior to an open question and answer period. There were differences of opinion, of course. But the experience was pleasing and all were conscious of a common desire for an understanding of this issue.

William H. Leach

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Understand the sin problem in human relationships, and all other problems are solved.

Those who earnestly seek God's will in prayer will have his guidance.

Financial matters should be handled by men who appreciate fully the spiritual ministry of the church.

One way to stop complaints in a church is to put the complainers on a committee to settle the matter at issue.

Stephen's brave witnessing was an important factor in the spiritual rebirth of Saul.

Can we have church unity and still maintain the integrity of the denomination?

If we are faithful where we happen to be and wait patiently upon the Lord, he will move us into great areas of service when we are prepared for them.

Barnabas is the type of man who should hold office in a modern church—kindly, tolerant, enthusiastic, zealous, "a good man, and full of the Holy Spirit and of faith."

Wicked men may cast out the teacher by their violence but not the teaching.

Let us never forget that in modern life heathenism exists beneath a thin crust of civilization and culture.

Do not be content to be friendly to friends only but also often to enemies and strangers.

A woman's minute and the minute hand on a husband's watch may vary as to length of time.

Men defile themselves as they swear, doubt and make mockery of God.

The wedding ceremony counts, what happened before counts for more; but it is the years together, after she becomes his wife, that counts for most.

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CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXVIII

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FEBRUARY, 1952

The Washington Pilgrimage of American Churchmen for 1952

THE readers of *Church Management* heard a lot about the Washington Pilgrimage of American Churchmen last year. You may be interested to know that a pilgrimage has been planned for another meeting in Washington on May 1, 2, 3 and 4, 1952. As in the case of the first pilgrimage, that of 1951, attendance will be by invitation. The editor of *Church Management* will have some influence in the distribution of these invitations. If any of our readers are interested in learning more about it, please drop him a letter.

The highlight of the 1952 meeting probably will be the *Church Management* dinner on Saturday evening, May 3, when the awards will be made to the Churchmen for 1952—one to be a layman, one a clergyman. The responsibility for the nomination of these men rests with the advisory board of this magazine. We are very anxious to have you send names of individuals who could qualify for this honor. Just to give the qualifications in brief: Any candidate should be a good churchman in his local church. Second, he should have shown some interest in the work of the denominations and, perhaps, made a definite contribution of leadership. Third, he should be ecumenically minded and have shown leadership in interdenominational affairs, either locally or nationally. Fourth, his Christianity must be revealed in his family and community relationships.

Is there someone in your community which is worthy of this award? We would like to know. At the same time you might indicate your desire to be one of the pilgrims in our meetings of 1952.

The Holy War Issue

PERHAPS by the time this sees the light of day we will know whether or not the President's recommendation of a fully accredited ambassador to the Vatican will have been settled. But some other things in connection with it will not. We have read, as have most people who are interested, hundreds of statements on the matter. Not all Protestants are against the proposition. Not all Catholics are for it. We have had no information that the Vatican has sought such diplomatic relationships.

Protestant resolutions speak strongly of the so-called concept of church and state separation. It is a principle which we think is very vital. But it is an ideal which is in the evolutionary stage and has not been observed to the letter by either Protestants or Catholics. We can recall writing items back in depression days showing that Protestants were permitting the federal government to pay for their playground directors and in some instances church organists. You would go a long way to find a Protestant college that has not directly or indirectly profited from federal subsidies along the road from WPA, G. I. Bill of Rights, and special Army or Navy training units. Protestants as well as Catholics have clung to their traditional tax exemptions which had their origin before the church-state separation idea had developed any strength. Protestants do not come into the present controversy with clean hands.

We think that there is another, more vital issue. We believe that the President's suggestion was made with the idea that the religions of the world could be mobilized for a Holy War against atheistic Russia. Let us outline the steps to this reasoning.

Go back to the days of the Amsterdam Con-

GEOGRAPHICAL ENVIRONMENT

Church architecture should be influenced not only by tradition and utility, but also by geographical environment. With this principle in mind Architect Harold E. Wagoner of Philadelphia, Pennsylvania, designed the Catalina Methodist Church of Tucson, Arizona. You will agree that the building shown on the right "looks like Tucson."



ference of the World Council of Churches. Myron Taylor was the President's personal representative to the Vatican. President Truman wished, also, to have him as a diplomatic representative to the World Council of Churches. Mr. Taylor appeared before the secretariat to receive his accreditation. He was told that he was welcomed as an outstanding Christian statesman but that the church could not receive diplomatic representation from a state. The church lives in quite a different area.

Some months later a radio commentator quoted President Truman to the effect that his greatest disappointment to date had been his failure to secure the cooperation of the religions of the world in his fight against atheistic communism. In certain quarters he had found a willingness to cooperate but other religious bodies had been uncooperative. This seems to tie up very well with the story of the Amsterdam meeting.

Next was the unusual utterance of President Truman when he addressed the Washington Pilgrimage of 1951 in the National Christian Church in the nation's capital. Here again he expressed his disappointment at the unwillingness of the religions to get together for the present-day emergency.

Not everyone has read between the lines of these three items. But to us here was clearly an effort to mobilize the religions to fight atheism. Those of us who are theists are to be urged to slay the unbelievers.

The world has had its experience with holy wars. Go back and read of the Christian crusades. The holy wars have been the basis of many beautiful legends. Sir Galahad had the strength of ten because his heart was pure. History, however, repudiates the poetic con-

tention. The crusades were miserable and sadistic affairs with the Christians being second best where gentleness and sportsmanship was concerned. The first ideals may have been commendable but soldiers fighting a holy war degenerated to low depths in barbarism. They were nothing for us to be proud of.

We have learned from lessons and now feel that the church was not created for war. Leave that to the states. Bishop Dun of Washington was right in his address to the pilgrims mentioned below. He struck at the core of the matter.

There are frightened servants of Mammon who think that this might be a good time to finance the churches to fight this threatening form of Godlessness so that Mammon may be served in peace. On the surface there is considerable appeal in the idea that the churches might be mobilized to strengthen the weak political sinews of the traditionally Christian West. But you who come here in the spirit of pilgrimage know that Christian faith cannot be financed from the outside. Nor, at bottom, can Christian faith and devotion be mobilized by Christian leadership for political ends, however good.

We are opposed to any ambassador to the Vatican at the present time because we think that it is a step in a plan to unite the churches and all religious faiths in a holy war which to at least some of us would be an intolerable thing.

Pessimism insists that the only way to destroy the terrible phantom of atheistic Communism is by the force of arms. Men of spiritual vision know better. The armaments of the world can destroy but they cannot build up. If the spiritual values of humanity are to be kept secure the religions of the world which are the repositories of spiritual faith must be free from the conflict. The holy war must not be a one of guns and armament.

(Turn to page 92)

A Ballade of Trees and the Master

*A Lenten Sermon by Philip Jerome Cleveland**

The trees of the Lord are full of sap.
—Psalm 104:6.

IN THE vicinity of the Duomo in Florence, Italy, stands the famous Church of San Giovanni, and its entrance gates modeled by the Italian genius, Ghiberti, in bronze. He spent forty-seven years, almost a lifetime, on the creation of those gates, so glorious they were called "the gates of Paradise"! However, the true gates to Eden were not the bronze works of man; the real gates were incredibly beautiful trees.

Genesis makes it plain that the superb glory of the natural world, or spiritual world, fresh from the expressed art of the infinite Artist, was a garden of trees, good for food and beautiful to see; the miracle of eternal life was enwrapped in the fruit of a Tree of Life. God and trees! We have a glorious theme here, as the rapt Psalmist notes.

"Bless the Lord, O my soul!" he sings neatly and in tune. "O Lord, my God, thou art very great, thou art clothed with honor and majesty, who coverest thyself with light as with a garment, who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot, who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire . . ." He envisions oceans, mountains, valleys, springs of the slopes, the beasts of the field and then, at the height of rapture, he sights "trees," trees rising up above grass, cattle, slope and field and exclaims: "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted, where the birds make their nests; as for the stork, the fir trees are her house . . ." His glowing, splendid Ode to the Deity is punctuated by the exclamation points of climactic trees. What beautiful, tall, formal exclamations they are, on landscapes or seashore! Trees and the grace and power and love of God! We have a fitting theme worthy, worthy of our very best, in a vision of trees.

If they were and are dear to the heart of God they must have played a

royal and challenging role in the life of the Son of God. Have we, as our sweet Southern poet, Sydney Lanier suggested, in the New Testament—"A Ballade of Trees and the Master"? Do we find, ministering to the life of Jesus, the trees of the Lord?

The sublime story of Jesus could not have been written without the divine ministry of trees! Without trees there had been no Christmas, discipleship, sermons, parables, Palm Sunday, Gethsemane, Calvary, Easter. Indeed not! Have you never looked into the Gospels to wonder and stare upon the trees of the Lord?

I

What did the wise men of the East present to the Holy Child? Two out of three gifts were the fruit, the product, the essence, soul of trees!

The daily rising, nightly-ascending, true, eternal incense going up to God is from the censors and holy altars of his everlasting forests of pines, cedars, magnolias, oaks, firs! God loves fragrance and there is a beauty of the sense of smell that philosophy and science have seen but a little way into. "A sweet smelling savour" was wafted to the nostrils of the Infant Saviour when frankincense was presented a child in a cattle enclosure. Here was true, real, Christian incense; and it was burned and lighted, was frankincense; its light was beatific as well as its odor. This resin was procured from the Arbor-Thuris tree, which was found in great quantities in Arabia.

Myrrh was also presented the Child, the aromatic gum or sap, gotten from a tree of the Lord full of sap, a low, thorny tree which grows chiefly in Ethiopia and Arabia. Its oil was used as a cosmetic, for beautifying the body and it suggests the beauty of the Child who is the light of the world, full of grace and truth.

When the wise men paid homage to God's child the glitter of gold passed over, on into the sharp, pungent vision of forests; a vista of the trees of the Lord filled the cattle enclosure; their gifts were pre-eminently forestial; their gifts called up instantly the elegance and glory of trees.

Solomon in his lovely Song gets a

vision of a new day and declares: "I will get me to the mountain of myrrh and to the hill of frankincense; Thou art all fair, my love; there is no spot in Thee." Such a vision was fulfilled, to the letter in the vision of the Magi kneeling before the "beautiful Shepherd," the Fair One of Bethlehem.

II

The ministry of trees is wrapped up in the call of discipleship, to what glorious, profound extent we can never know. But the ever-sharp and well-seeing John makes one pointed inference.

Jesus calls Philip: "Follow Me." The Galilean youth "findeth Nathaniel" and informs him that the Redeemer of Israel has come. "Can any good thing come out of Nazareth?" Nathaniel challenges. "Come and see!" urges Philip. Jesus sights Nathaniel approaching and exclaims: "Behold an Israelite in whom is no guile!"

Nathaniel is staggered; have they met before? How does Jesus know about him? "Whence knowest thou me?"

Jesus replies: "Before Philip called thee, when thou wast under the fig tree, I saw thee." Jesus caught sight of this pure man, void of deceit, aureoled by a beautiful tree; his true setting was that of Paradise; and this youth was as comely, as fruitful in good works as the tree he is forever associated with.

III

Jesus used a tree for illustrating a message on Faith. He makes the Bible's single reference to the sycamore—not sycamore tree—in Luke 17:6. We have here the plain mulberry tree, not the fig mulberry, which the New Testament usually portrays in its reference to the sycamore.

Man has not even the faith symbolized by the tiny mustard seed; he could not even cope and grapple with the life and activity of a tree; man is not fair as a tree that looks at God all day and lifts her leafy arms to pray, as Joyce Kilmer observed so well.

Men could learn a lot from the contemplation of trees. Where was it that Socrates was inspired to utter his beatific prayer? It was in a rural place

*Minister, Church of the Broken Bell, Canterbury, Connecticut.

surrounded, challenged by towering, majestic trees. In a forest sanctuary, his heart overflowing with praise and joy, he cried: "O Beloved Pan, and all ye other gods of this place, make me to become beautiful in the inner man." Scarcely in the history of the world has a more exquisite and pure prayer ever been uttered.

IV

There is a relation between trees and a man's self-discovery. A little man with a big determination, Zaccheus, discovered himself, his world, his God, from the podium of a wide-flung, grizzly sycamore tree. It was, almost literally, his Jacob's ladder to Paradise, for Jesus loomed beautifully from the sacred eminence of an overarching tree. And Jesus observed trees—and he observed the rugged, challenging lines of the very tree the tax-collector had selected as his hide-out. Zaccheus, instead of losing, found Life and heaven because he forever identified himself with a fellow-traveler beside life's long road—a tree—and with the Fellow-Traveler of the Eternities, who so loved trees and passed along the great highway that day. This tree became, for Zaccheus, the very Tree of Life.

He climbed a tree to clamber down into the wide-open heart of the Lord! A sinner and his Saviour clasped hands and hearts because a tree stood beside life's long road; on account of its silent, green, practical ministry a man found his God. Here, indeed, was a tree of the Lord most miraculously full of sap.

V

Jesus used trees for the decoration and ornamentation of his exquisite stories and for illustrating messages of eternal truth; the Word of Life found life-lessons in trees for pointing many of his noblest utterances, for there is a language of trees and many stories they tell, as botanists and scientists know.

"He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig tree, and find none. Cut it down; why cumbereth it the ground?"

"And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down."

The absolute demand for fulfillment of purpose in this world is enwrapped in this ballad of trees by the Master. A fig tree must produce its God-appointed fruit. So must a nation bring forth fruits of righteousness, truth,

goodness, beauty, to remain. So must the human soul produce good fruit that remains, in order to remain.

VI

Need we point the glory of Palm Sunday, that this day would lose much of its charm and beauty without the waving palm branches, which continued to wave always in the sublime memory of the enraptured John? Trees were associated with our Lord's one day of climactic victory; they punctuated his rapture and flashed color and lovely, green flags when he ruled—at least along the dusty road—as King for a Day. Visions of sun-gleaming, light-haloed, emerald-glowing trees were essential passages for a triumphal entry. There is music in trees, music that well blended with the hosannas of the commoners, the hymns and ecstasies of children.

When Ole Bull, Norway's most celebrated violinist, came to the climax of his musical career, he was the featured soloist with the Boston Symphony Orchestra one night. He finished a brilliant recital with his own composition, "Shepherd Girl's Sunday." The great auditorium rocked with applause.

"Not me! Not me!" cried the tall, blond hero-god of a musician, lover of nature, holding high his violin, thrusting it toward heaven in sight of all and flinging his words at a stunned audience: "It's that! It's that! It's the storms of a thousand winters coming out!" What music has been charged and stored within trees, needing only a great soul for releasing flood-tides of harmony, enough to stagger a world!

VII

But was there a tree—a beautiful, joyous tree, which the Master cursed? Many stumble over this narrative. Matthew tells of the Master walking from Bethany to Jerusalem, spying on the landscape a slightly fig tree. Figs come with the leaves; and a full show of leaves means the presence of figs. Jesus, hungry, approached the tree to find "nothing but leaves." The tree was a hollow sham of a thing, a hypocrite. A fig tree was not created to be a shade tree; it was created to be a fruit tree. What is the good of orchards without apples, fig trees without fruit? Something had gone vitally wrong with the essential life of this tree. Jesus ultimatum: "Let no fruit grow on thee henceforth forever." And the disciples watched the tree as it withered away. What a powerful object lesson! For Jesus was en route to the temple, a court, a city where truth was maligning, beauty scorned, goodness decried, love mocked, where religion was "nothing but leaves," a huge, ornate but hollow

show, devoid of the sap-life of Eternal Spirit.

Yes, the Gospel gives us a vision of a lost tree of the Lord, a tree that failed, that did not fulfill its bright mission in the world, had become false to its conception and law. A thing must do God's will or cease to be! What a lesson was here for those who followed Jesus that early dawn.

VIII

Sydney Lanier's exquisite poem refers to Gethsemane and a moonlit Garden of Olives:

Into the woods my Master went, clean
forspent, forspent,
Into the woods my Master went, for-
spent with love and shame.
But the olive trees were not blind to
Him,
The little grey leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

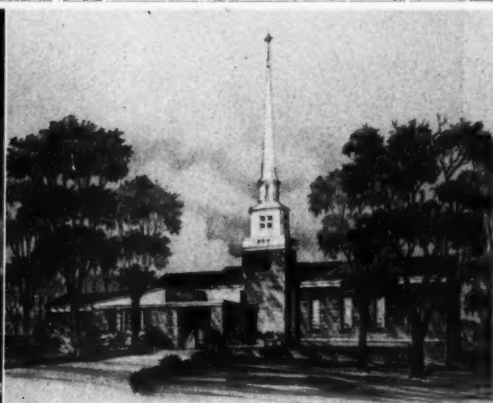
Out of the woods my Master went, and
He was well content,
Out of the woods my Master came, con-
tent with death and shame;
When death and shame would woo Him
last,
From under the trees they drew Him
last,
'Twas on a tree they slew him last,
When out of the woods He came.

John Charles Thomas sings one of the noblest sacred songs of all time: "I Heard a Forest Praying." If there was ever a forest praying it was that night in a garden of olives. Men entered into it singing their faith-song to the stars, but it soon was a garden hushed still as death while one sweat the bloody sweat and the Son of Man expressed on earth the most beautiful sight under the deep, clean skies—humanity wholly consecrated to the will of God. More beautiful than the sharp, brave, moon-haloed silhouette of trees, etched against infinity and eternity, was the form of one like unto the Son of God, haloed by the beatific glow of his Father's will, shining with love for the Eternal, such as was never before known under the trees and will never be so known again. Perhaps the forest did blend with his prayers and murmur the devout inarticulate responses, moved by the night wind which Jesus said was the pure emblem of the Holy Spirit. Who knows?

IX

And in the Cross of Calvary we do find, most certainly, the Tree of Life of the New Testament. St. Peter makes a straight, blunt confessional of this. Peter declares to Cornelius and his astonished friends: "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil; for God was with him

(Turn to page 16)



MODERN YET TRADITIONAL

At left: First Presbyterian Church, Jackson, Mississippi. At right: First Methodist Church, Bridgeport, West Virginia. Both of these churches were designed by Harold E. Wagoner.

LET THE CHURCH LOOK LIKE A CHURCH

The Church Building Should Speak of God

by *Elbert M. Conover**

THE exterior design of a church building has a very important function to perform. The functionalism of the church building itself is provided for in preparing the floor plans for the rooms and facilities needed for the ongoing work of the individual church, with the most convenient, economical, and best possible arrangement of the several rooms and facilities. But after the floor plan has been agreed upon between the church and the architect comes the highly important question of the form the exterior design will take, and what the exterior design will express. The floor plan can, of course, be housed in any desired exterior design.

The congregation should not instruct the architect until the congregation itself is convinced concerning the purpose of the church in the community and how this purpose should best be expressed in the exterior design. This does not mean that the congregation should decide upon the so-called style—whether Renaissance, which we often call colonial in any one of its thousand variations, or streamlined Gothic, materialistic, or late Hottentot. The congregation should agree with the archi-

tect as to the function of the exterior design. Perhaps this can be written out in such words as: The exterior design of our church must indicate its holy purpose. The passer-by must practically be compelled to think of God as he observes the church building. He must be able instantly to recognize the building as devoted to worship, preaching, Christian education, and fellowship and recreation, even though there are no religious symbols on the outside of the building. He must not mistake a part of the building for an automobile showroom until he gets around the corner and sees a cross nailed up somewhere to mark the building off as a church. Some such discussion as this might take place with the architect but do not tell the architect what "style" you wish the building to have.

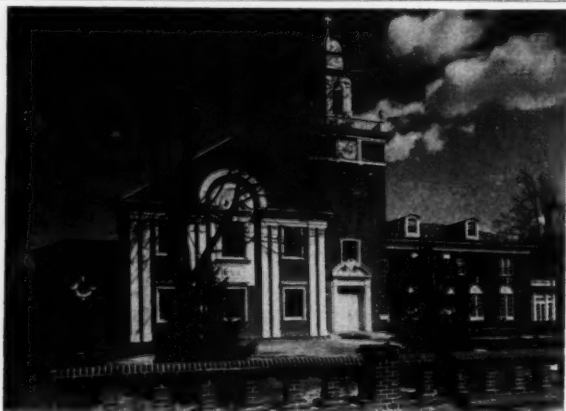
Then let the architect who has been chosen because he himself is a devout worshipper of God, bring forth his own suggestions concerning the exterior design, giving his recommendation in the form of exterior views respecting the exterior expression of this individual church in a certain community.

There has been considerable discussion in architectural and church circles to the point that in these modern times

we ought to break loose entirely from traditional expressions in art, including the supreme art of architectural exterior design. A great deal of publicity has been given to certain so-called contemporary or modernistic designs, which to many seem to be very bizarre, materialistic, and secular. The fact is, however, very few congregations proportionately are accepting this type of exterior design. The writer has reviewed more than 400 sets of blueprints of proposed American Protestant church buildings during the past two years. Not more than eight or ten out of the 400, when they reach the writer's desk, are housed in the so-called contemporary design. However, this does not mean that present-day church buildings need to imitate the details or floor plan arrangements of churches built seventy-five to 100 years ago.

Just within two weeks of the time of writing these notes a large new church was dedicated, on the spire of which are all of the details and piled up lumber in design that were used 150 years ago. Now look at Mr. Wagoner's exterior designs of the recently dedicated First Presbyterian Church in Jackson, Mississippi. First of all, note

*Director, The Bureau of Church Building & Architecture, National Council of Churches.



Wenner & Fink, Architects

FIRST METHODIST CHURCH, RED BANK, NEW JERSEY



A. Hensel Fink, Architect

BETHESDA METHODIST CHURCH, BETHESDA, MARYLAND

ENVIRONMENT INFLUENCES ARCHITECTURE

Both of these churches were influenced by the buildings amidst which they are located. They present beauty and utility without resorting to the extremes of modernism.

the cross lifted high against the sky by these Presbyterian churchmen. While there is a front porch and pillars, which were demanded by the building committee, you will note from the front view that the design is rather fresh and new. And the steeple is not set up on top of the church roof but rises boldly—right from its strong foundation in the earth. The tower, which is the central, focal feature of the exterior design, rises vigorously from the soil as a triumphant note, expressing aspiration, worshipfulness, and triumph in the exterior expression of this wonderful plant.

The total exterior design also expresses the purpose of the building.

The nave for worship is of course dominating. Then parallel to the street is the chapel, just at the right of the tower. Then the educational and fellowship rooms become a part of the total composition, the entire plant being a unity. The worship sanctuary is glorified also by the tower, while the tower unites the whole composition into one glorious climax.

Note also Mr. Wagoner's First Methodist Church design, Bridgeport, West Virginia. Here there is no waste decorations, a vigorous bold tower uniting the two elements of the building but helping the sanctuary for worship to dominate the group. Here

we have a clean-cut—one could almost say streamlined—exterior design, lifting the cross high against the sky, and yet certainly no one would mistake this church for an automobile showroom or other secular or civic building.

So we may tell the architect that we will be pleased, and our community will be pleased, to have a churchly building, but a skillful designer will create a design that will be individual and distinctive for your particular church. This may be done without copying the details of Old World traditions. In the Wheeling design Mr. Wagoner was even permitted to leave off the urns that have been stuck upon colonial style towers through generations, and other useless lumber that has been piled up on church steeples.

The tendency toward simplicity in style while presenting a definite church appeal is shown in the examples of the work of A. Hensel Fink, Philadelphia architect, also shown in this issue.

SEES PRAYER PROPOSAL 'DESIRABLE FIRST STEP'

Albany, New York—The New York State Board of Regents recommendation that each school day be started with a prayer may be "inadequate" to accomplish what the Regents want, but it is a "desirable first step," according to Everett R. Dyer, executive secretary of the New York State School Boards Association.

Commenting on the action taken by the association's board of directors in support of the Regents' proposal, Mr. Dyer said:

"American citizens may rightfully look to their public schools to offer to pupils a type of education which will turn out young men and women well grounded in moral principles and civic ideals.

"There is no doubt that the very life of democracy and the security of our nation are dependent on the moral character of successive generations of American boys and girls—that the consequences of a Godless education can be studied today in any penitentiary or reform school."

Mr. Dyer said it is "hard to conceive" that any "thinking Americans" will object to the recognition in public schools of a Supreme Being or to the requests by children for divine guidance.

Admitting that memorized prayers, "repeated in parrot-like fashion," may be "inadequate," Mr. Dyer contended that the Regents' recommendation is a "desirable first step" and such a beginning would be "reasonable, proper and highly desirable in the public schools of the state."—RNS

A NEW SERIES BY JOHN EDWARD LANTZ

Using Figures of Speech

by John Edward Lantz*

In a new series Mr. Lantz will discuss, in addition to this first article:

Putting Words Together
The Style of the Spoken Word
Speaking Into Microphones

FIGURES of speech are very useful to the speaker in the church if judiciously employed, but if unwisely or excessively used they tend to become trite and boring. They need to be engaged constructively and creatively, as well as other devices of language.

A figure of speech is a figurative use of language. It is a word or a group of words used in an unaccustomed manner with an irregular or an accented meaning. There are many, many figures of speech; in fact, more than two hundred have been named. To know the names of each is not nearly so important as to develop a certain constructive freedom in the use of words. Nevertheless, even the beginning speaker should be able to identify and consciously employ some of the most common ones. Below is a list of twenty-one common figures of speech together with their definitions and examples. All of these can be beneficially utilized by the speaker in the church.

Through Association

Personification—representing inanimate objects or abstract ideas as being alive, such as "O love that wilt not let me go, I rest my weary soul in Thee."

Apostrophe—a feigned turning from one's congregation to address directly a person or thing absent as if it were present, such as "O Church of Christ, stay out of war!" (Fosdick)

Metonymy—The use of one word for another which it suggests, such as "The power of the pulpit" instead of "The power of the gospel."

Synecdoche—using a part for a whole, such as "Give your heart to Jesus" instead of "Give your life to Jesus."

Through Comparison

Analogy—The comparison of one

thing or situation to another by pointing out the main similarities between the two, such as "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." (I Corinthians 12:12)

Simile—A direct comparison labeled by the introductory word *like* or *as*. "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalm 103:13)

Metaphor—A direct comparison similar to a simile except the introductory word *like* or *as* is omitted thus making the comparison stronger and more vigorous, such as "The Lord is my shepherd."

Allegory—A prolonged metaphor, being a description of one thing under the guise of another. Bunyan's *Pilgrim's Progress* is the classical example of a religious allegory.

Parable—A short, fictitious allegory from which an important spiritual or moral truth is drawn, such as in the parables of Jesus.

Through Contrast

Epigram—A short, pithy statement, usually with a touch of wit, in either verse or prose. An epigram is closely related to an aphorism, a proverb, and a paradox. Epigrams are quotable and easily remembered, such as "All is not gold that glitters."

Antithesis—An opposition or contrast of ideas, emphasized by the close positions of the contrasting words, such as "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7:3)

Irony—Implying something markedly different, sometimes even the opposite, of what is actually said. Light irony may be humorous, but severe irony is caustic, sarcastic, and biting. Irony depends as much upon the manner in which a statement is made as upon the statement itself. An example of irony is found in Matthew 27:29:

And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews!"

Through Exaggeration

Hyperbole—Overstatement used for emphasis and not deception. A hyper-

bole is not a falsehood but a means of emphasis, such as "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matthew 19:24)

Litotes—Understatement used in negative terms or at least in less strong words than would be expected, such as Jesus' statement regarding Jairus' daughter, "the damsel is not dead, but sleepeth." (Mark 5:39)

Through Unclassified Effort

Alliteration—The presence of the same sound at the beginning of a series of words or of stressed syllables within words. Alliteration is really a figure of sound more than a figure of speech, and is used more in poetry than in prose inasmuch as its use draws attention to the pleasing sound and away from the idea. It is illustrated in such phrases as "high as heaven," "the soul's salvation" and "The Lord is my light and my salvation." (Psalm 27:1)

Assonance—Another figure in which the sound of vowels corresponds in syllables having different consonants, such as "He leadeth me in the paths of righteousness for his name's sake." (Psalm 23:3)

Rhyme—The correspondence of vowel sounds in two syllables and of the consonants following them if any, such as "Come in today, come in to stay, come in to my heart, Lord Jesus."

Euphemism—A softened word or phrase used in the place of another which names more vigorously some suffering, disappointment, or catastrophe, such as *pass away* for *die*, *mental hospital* for *insane asylum*, *separation for divorce*, and *alcoholic* for *drunk*.

Allusion—use of a brief well-known quotation from the Bible, literature, history, biography, or current events to add interest and increase the understanding of the main subject, such as "Wise as Solomon," or "Poor as Job."

Interrogation—(Rhetorical Question) phrasing a statement in question form to excite thought but not to be answered, such as "Who shall ascend into the hill of the Lord?" or "Who shall stand in his holy place?" (Psalm 24:3)

Pun—using a word in two senses at once or substituting one for another of similar sound but with a different meaning. Puns may be humorous or

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serious and can be used advantageously either way. Many people regard puns as the lowest possible type of humor and of questionable taste, because they are so frequently ill-used and overused. The Bible has some puns, such as "In the *beg inning* (big inning) God created the heaven and the earth," and "Job cursed the day he was born."

SLANG

There is a difference between using figures of speech and slang. Slang is that ribald and colloquial way of saying things which is not commonly accepted as being in good taste by the majority of people. Slang should not be used habitually nor carelessly. It should never be employed by any speaker to the extent that he becomes unconscious of its use. Whenever slang must be used, the speaker should know that he is using it, and should employ it with purpose and discretion and without apology.

Common Expressions

Below is a list of commonly accepted expressions which are usually not considered as objectionable slang, although many of them may have originated as such. They are accepted idioms of our American English. They differ from axioms in that they say one thing and mean another, while an axiom states a truism. These expressions and others like them are part and parcel of our language, so much so that it is impossible to speak or write extensively without using at least a few of them. They are more commonly accepted in conversational speaking than in formal lecturing, but even there they find occasional use.

Speakers in the church may use such expressions but should use them with caution and develop a consciousness of their use. The following list is far from complete; it could be multiplied many times. It is meant only to be suggestive.

"Behind the eight ball"—pressed for action.

"Between the devil and the deep blue sea"—in a dilemma.

"Be splitting hairs"—disputing insignificant details.

"Burn the ground over"—take the best available and leave the rest.

"Call a spade a spade"—be forthright.

"Can't stand the gaff"—in fishing the fish couldn't endure the "gaff." Difficult to bear.

"Can't see the forest for the trees"—little things loom so large as to obscure the big.

"Carry coals to Newcastle"—a foolish thing to do for there is already coal at Newcastle, England.

"Dead as a doornail"—dead as an in-

animate object.

"Deaf as a doorpost"—totally deaf.

"Don't wear your heart on your sleeve"—don't be too revealing.

"Don't look a gift horse in the mouth"—you'd see how old he was!

"Everything is fine and the goose hangs high"—a goose flies high in fair weather; everything is in order.

"Flash in the pan"—a personal fizzle.

This expression goes back to colonial rifles, the powder sometimes burned up without the gun going off.

"Fly in the ointment"—a disrupting factor.

"Fly off the handle"—have a temper tantrum.

"From A to Z"—from beginning to end.

"From Dan to Beersheba"—outer limits, extremities.

"From Maine to California"—outer limits, extremities.

"From hand to mouth"—from day to day.

"Feather your nest"—take care of yourself first.

"Give me a break"—grant me a favor.

"Get your foot in it"—get into trouble.

"Grist for the mill"—material for disposition.

"Got my nose cut off"—got spited.

"He's a flat tire"—an automobile term (word "tire" from attire?).

"Have any truck with"—have any dealings with.

"Have him treed"—nowhere else to go, so must come down.

"Have your hands full"—have a large responsibility.

"Hands off policy"—isolation policy.

"He's a wheelhorse"—a horse in a tandem, or one of the horses in a similar arrangement, nearest the wheels; hence, a steady and effective worker.

"He's a dog in a manger"—potential danger. Also keeping something you don't want just so the other fellow can't get it.

"In the hopper"—available for disposition.

"In their hands"—in their control.

"In a stew"—in a quandary.

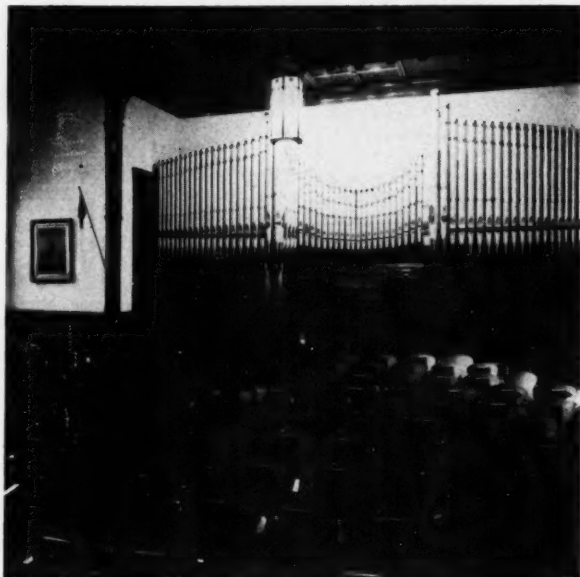
"In a daze"—perplexed.

"In the hag"—have the situation under control.

"Just monkeying around"—doing inconsequential things.

"Kill two birds with one stone"—accomplish two goals with one effort.

"Let's get down to brass tacks"—get down to fundamentals, bare essentials. Country stores used to have



BEFORE

The Federated Church of Chagrin Falls, Ohio, was an ugly affair. The huge organ dominated the sanctuary. Noisy wooden folding seats provided the seating. The pulpit platform was narrow. The decorations dark.



AFTER

Here is the reconstruction. Light decoration. Light pews. An open chancel with a concealed organ. John W. Townsend is the minister. The architects are Copper, Wade and Peck of Cleveland, Ohio.

brass tacks on their counters to measure their yard goods.

"Know the ropes"—know the procedure.

"Mind your own business"—attend to your own business. Attributed to Benjamin Franklin.

"Making money"—earning money.

"Make a living"—earn a living.

"Make up your mind"—make a decision.

"Nipped in the bud"—nipped at its source of growth.

"Not worth his salt"—goes back to the time of the Roman Empire when the Roman soldiers were paid a part of their salary in salt, hence not worth his salary. Salt also used to purchase slaves in ancient Greece.

"Not worth a continental"—Continental currency was practically useless.

"Never mind"—don't bother.

"On the beam"—airplanes come in on a radar beam.

"On the right track"—a railroad expression.

"On the level"—honest.

"On the spot"—trapped.

"Out of the blue"—out of nowhere.

"On hand"—available.

"On edge"—nervous, jittery. Children's teeth are set on edge.

"On the fence"—ready to fall either way.

"Out of the frying pan into the fire"—from one hot place to a hotter one.

"Out on a limb"—nowhere else to go, so must come back.

"Off the record"—not to be quoted or repeated.

"On your chest"—a burden unrevealed.

"Off your chest"—a burden shared.

"Put the bee on him"—to put a person on the defensive or under pressure.

"Pulled a rabbit out of his hat"—performed an unusual feat approaching magic.

"Put your foot down"—use authority to stop something.

"Put your foot in it"—get into trouble.

"Pull in your horns"—withdraw.

"Pie in the sky"—reward in heaven (pie in heaven).

"Pin your ears back"—be reprimanded.

"Raise a hue and a cry"—a loud outcry with which felons were anciently pursued; also, the pursuit; hence any clamor of alarm, pursuit, or assault.

"Run it into the ground"—overdo something.

"Sewed up"—all possibilities eliminated.

"Sell out lock, stock, and barrel"—the entire gun sold; completely.

"Stick your neck out"—inviting criticism.

"There isn't room to swing a cat"—(a cat of nine tails) meaning a small space.

"Through thick and thin"—through good and bad.

"Trade dollars for donuts"—an unfair transaction.

"The whole shootin' match"—a gun term, meaning completely.

"The die is cast"—the situation is unalterable. When Caesar crossed the Rubicon he said "The die (dice) is cast. We've crossed the Rubicon. Ready."

"Talking through his hat"—talking without thinking.

"Take your hair down"—relax completely.

"Tighten down the screws"—to bring pressure upon.

"Under my skin"—irritated.

"Up your sleeve"—hidden secret.

"Up against it"—facing a crisis.

"To the bitter end"—has a nautical origin. A ship's anchor chain, at the point where it was fastened on the boat to a vertical timber called the bitt, was known as the bitter end. Thus when the chain was let out to the bitter end, the boat could go no farther.

LEGION LAUNCHES SPIRITUAL REAWAKENING MOVEMENT

Indianapolis, Indiana — Launching of a nation-wide movement for a spiritual reawakening of the American people was announced here by the national headquarters of the American Legion.

Donald R. Wilson, national commander, called upon the Legion's 17,333 posts and 14,000 auxiliaries, claiming a combined membership of almost 4,000,000, to take the initiative in a rededication of faith in God.

The program urges church attendance every Sunday, daily prayer for divine guidance and the emphasizing of religious training of the youth of the land.

The movement will be inaugurated on Sunday, February 3—ninth anniversary of the death of four chaplains, representing the three faiths, aboard the torpedoed transport *Dorchester*.

An opening memorial service will be held in Philadelphia at the Chapel of the Four Chaplains, of which Dr. Daniel A. Poling, father of one of the four who died, is pastor. The Legion's national commander and its national chaplain, O. G. Birkland of Whitehall, Wisconsin, will participate with Dr. Poling.

Legion headquarters has prepared and made available to posts and units around the country a mass of material to aid in carrying out the movement. —RNS

A Ballade of Trees

(From page 10)

... whom they slew and hanged on a tree."

We would not have Calvary and the atonement and forgiveness of sins without the mute, sad ministry of trees—a tree that men perverted, made degenerate—into an instrument of death, whereas it is the divine symbol of life. Yet that tree did support his poor, wasted, punished body at the last and held it somewhat together and did become a dying bed; it was less cruel than the hateful hearts at its base. A tree, as it were, caught him up into its arms, caught him up from the blood-thirsty, wicked throngs, snatched religion's purest Soul from the mad arms of hypocrite priests who made faith and worship a hollow show; a tree snatched him from the wild melee and shoved him up toward heaven and the ivory palaces.

While hanging between earth and heaven a poor churl of Jerusalem, a mean man with a mean job, heard Jesus cry, "I thirst!" This mean man offered the Master wine mixed with myrrh; and so we have myrrh offered the crucified Man, the myrrh offered a beautiful Child; at the completion of his ministry as at his debut to the world we find the ministry of this sacred tree again, for myrrh flavored cordials.

Jesus would not receive the draught; it would deaden the senses a little. Maybe his soul revolted as he recalled his initial experience of it; the gift of wise men has become the foul offering of a fool!

A dying thief found in the cross a tree of life, a Jacob's ladder to Paradise; he saw on that tree a vision of the new heaven and earth wherein dwelleth righteousness. "Lord, remember me when thou comest into thy kingdom."

X

Trees also prefigure and blend with the Resurrection narrative and with the miraculous message of Easter. Trees prefigure life and death; they go through a valley of shadow of death in the winter to re-emerge beautiful and fully clothed in new, terrestrial and celestial bodies in the spring; and it seems each new body and form lovelier than the last.

Nicodemus, a leader in Israel, brought for the burial of the Lord "a mixture of myrrh and aloes..." Here we have a third reference to myrrh; this spicy, fragrant wood prepared his dead body for its interment in Joseph's new tomb. And "aloes" refers to a costly, sweet-smelling wood, the aromatic wood of a tree that grows in India to a height of 120 feet. Trees ministered to his dead body as to his living; in their beauty of essence, in



ST. JOHN'S ON THE LAKE
Miami Beach, Florida

Facing one of the lakes this building, designed by A. Hensel Pink of Philadelphia, was designed to harmonize with the surroundings.

If you were to enter it you would find some modernization to give individual character to the structure.

their exquisite breaths he was insulated against corruption and his flesh held intact and perfectly preserved for the mighty activities of Easter dawn.

I have read of one of the monarchs of England who so loved trees in his forest at Sandringham that he put it into his last will and testament that his coffin be made from this beautiful and fragrant wood, hewn from a rural estate. Such wood was fit to enfold the form of a king!

And what was the rousing announcement of Governor Hogg of Texas prior to his death when speaking to his children? "I want no monuments of stone or marble. Let my children plant at the head of my grave a pecan-tree and at the foot an old-fashioned walnut. And when the trees shall bear let the pecans and walnuts be given out among the plain people of Texas so that they may plant them and make Texas a land of trees!"

Trees as love's memorials! The exquisite essence of trees prepared and preserved the dearest, most sublime body that ever moved through this world; and the pure, bracing breath of trees was alive within the earth when the Eternal Spirit shattered a foolish corporal's guard, rolled away the stone. Solomon writes in his Book of Proverbs: "I have perfumed my bed with myrrh and aloes..." So was the Mas-

ter's bed thus perfumed and made ready for the everlasting sunrise.

I have worked on a saw-rig in the country and have been amazed to inhale the breath of trees—of white oak, hickory, chestnut, black birch, cherry, pine, poplar—for there are no odors so sharp in the shops of town; they rush out of the sawn wood; each is an alabastron of perfume; there is no superior blend in any cosmetic bottle. Smell these vials of cosmos-perfume from Paradise, the Paradise of God still lying entombed in God's wood.

When Jesus stepped forth from the depths of the tomb his body was still fragrant with the delightful perfumery of the very beautiful earth that is distilled by trees into its most exquisite and bracing form or essence.

XI

When St. John pictures the eternal home of the saints, the New Jerusalem, he depicts vast, glorious rows of trees; they line the banks of the river of life and yield twelve kinds of fruit and yield it every month. Trees are essential ornament and food for the glorious city of our God. Heaven would not be heaven without its sublime promenade of trees. In the city where "the Lamb is the light thereof" we will know a continual "Ballade of Trees and the Master."

There is a gospel of trees—a God's Spell—in trees. Is there not? Sam Walter Foss divined this and wrote: Who loves a tree, he loves the life That springs in star and clod, He loves the love that gilds the clouds And greens the April sod; He loves the wide beneficence, His soul takes hold on God.

Yes, all that is implied and true, if we really love trees and find God's grace and power and life and love there. His absolute, continuing miracles are there, because, to all eternity, "only God can make a tree." And only a man and woman in the very beginning did he make more incredibly and more transcendently beautiful.

MACARTHUR NAMED

FOR BIBLE AWARD

Chicago, Illinois—Gen. Douglas MacArthur has been named by the Chicago Bible Society as the recipient of its first Gutenberg award "for outstanding service in the spread of the gospel." The award is in the form of a six-color facsimile page from the Gutenberg Bible.

A citation states that Gen. MacArthur "brought about the greatest mass distribution of Scriptures in modern times when he, as supreme commander for the allied powers in Japan, established the contacts and prepared the way for the Bible societies of the world to enter into Japan and distribute millions of copies."—RNS

SOME HISTORIC BRITISH UNIVERSITIES—IV

The Red Brick University

by Frank H. Ballard*

MUCH thinking has been done in recent years in this country on university education, its purpose and its methods. I cannot claim to have followed the discussions closely, but I should like to refer to at least two of the more important books that have appeared.

I will mention first *The Crisis in the University* by Sir Walter Moberly which was published by the Student Christian Movement Press in 1949. The author is a man well equipped for his task. Not only has he an academic mind and much academic experience—he is chairman of the University Grants Committee—but he has taken an active part in group discussions which have been continuous for many months and which have resulted in at least twelve important pamphlets dealing with such subjects as *The Mind of the Modern University*, *The Christian in the Modern University*, *The Place of a Faculty of Theology, and Vocational and Humane Education*. Having proceeded thus far in their thinking the group felt that a book was required and that Sir Walter was the man to write it.

"This book," he explains in the preface, "is the product of a conviction that much ails universities today, and that what is wrong with them is closely connected with what is wrong with the whole world; and that the chief seat of the malady is to be found in the underlying assumptions, largely unconscious, by which their life and work are determined. The older universities grew up in a world very unlike our own. Their traditional assumptions are, to some extent, out-dated and, in practice, discarded. But there is no agreed answer to the question how far this process should go and what alternative assumptions should take the place of the old."

The book is written from a Christian point of view, and while it challenges many conventional ideas, it is especially a challenge to the popular modernist attitude which is generally associated with the progress of applied science. As Dr. Hutchins, the chancellor of the University of Chicago,

has said: "Civilization can be saved only by a moral, intellectual, and spiritual revolution to match the scientific, technological and economic revolution in which we are now living. But, so far as I am aware, no such revolution is in sight in this country or in any other part of the free world. Subjects are taught with great diligence and often with outstanding ability. But there is no generally accepted philosophy of life and therefore little relationship between the various faculties. Students may graduate with distinction in natural science or classics, in history or modern languages, and yet never use a common speech. They may be intent on mastering subjects and never catch sight of a synthesis. They may learn many truths and never have a vision of truth itself as the goal of all their labors. And it applies to teachers as well as to students. They may be masters of their own craft, but outside their specialized spheres they can be like blind leaders of the blind. One has only to listen to conversations in a senior common-room to see how disappointing the contributions of the learned can be. The university today lives and moves and has its being in a moral and cultural fog."

This is the theme of a book that ought to be in the hands of all who are concerned about the higher education of the modern world. It is impossible here to give an adequate idea of the method of treatment, but there are weighty chapters on changing conceptions of the work to be done, causes of our present discontent, spurious remedies, the relation of the university to the outside world, corporate life, freedom and integration, and much more. It is a serious study that has been widely discussed and is likely to stimulate more thought and further writing.

The other book to which reference is to be made gives the title to this article: *Red Brick University*. It was first published in 1943 and has since appeared as a Pelican Book, a popular series prominent in all serious bookshops. The writer, who hides himself behind the assumed name of Bruce Truscot, is also thoroughly at home with his subject. He knows the old universities of Oxford and Cambridge,

which he finds it convenient to call "Oxbridge." He knows the modern civic universities which he designates "Red Brick." He sets the one over against the other in an endeavor to show the strong and the weak points of both.

Obviously Oxbridge has much the Red Brick cannot boast. It has an air of antiquity. It has rich traditions. It has many independent colleges some of which have wealth, buildings, professors, histories and atmosphere with which modern institutions cannot compete. There are social and athletic possibilities to which even the best of the civic universities cannot aspire. Usually the most famous scholars are tempted to Oxbridge, and naturally the brightest students tend to follow them.

Yet, as Bruce Truscot sees it, the situation is not as one-sided as might be imagined. He believes that frequently the hardest workers are to be found in Red Brick. There is a closer contact with the busy world—which can be useful both to the lecturer and the undergraduate. Oxbridge may become almost monastic in its aloofness. Red Brick is always closely related to the local community, and usually it is a large industrial area. Scholarship in Red Brick is always closely related to progressive, or, if that is a question-begging word, more in touch with the realities of the modern world.

Bruce Truscot also thinks that Red Brick leads in genuine research. And this for him is of supreme importance. He does not agree that a university is primarily for the dissemination of knowledge. Its first concern must be, not teaching, but the enlargement of the frontiers of knowledge. The best university, therefore, in his judgment, is not the one that gathers the largest number of students, nor the one that boasts the most eloquent and persuasive professors, but the one that makes the most significant contribution to the sum of human knowledge. It is no doubt a matter for great satisfaction if honor graduates are pouring out into the world. But the real test is, not the number of prizes, degrees and diplomas awarded, but the creation of an attitude of mind, the stimulating of a quest for truth, the maintenance of

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a continued attack on the unknown. Much that goes by the name of research is too petty to claim serious attention. The world is not enriched by dissertations on facts that have been forgotten and might well have been left undisturbed. But research that brings new light into dark places and enables men to walk with more confidence even though that makes old truths shine with a new significance—that is the business of the scholar, and there are few vocations to be compared with it. Hence a university that is worthy of the name is, to use Bruce Truscot's own words: "a corporation or society which devotes itself to a search after knowledge for the sake of its own intrinsic value."

It is not my purpose to follow further the fertile thoughts of this rewarding book, but to set forth some of the facts about these modern centers of learning.

Not Imitations

Red Brick universities were never intended to be pale imitations of Oxford and Cambridge. They were to deal with local needs, and usually they were expected to specialize in local interests. Reading, for example, specialized in agriculture. Some of the northern universities, in highly industrialized areas, specialized in mining, in economics, in technology. They were expected to be modern in spirit and in outlook, and not to be at their best in such subjects as classics, archeology, ancient and medieval history or theology. The danger was that so much attention would be paid to the applied sciences that the humanities would be crowded out altogether. And, while there have been many pleasant surprises, the fears have been too often realized. The atmosphere in some of these centers of learning has been more that of the technical college than of the old-time university. It will be interesting to see whether in the near future there will be any change of emphasis.

The oldest and biggest of the modern universities is to be found in London. It had its origin in a movement initiated in 1825 largely by men who for one reason or another were outside the Church of England. Many of them were Free Churchmen, some were Jews, some secularists. They could not agree that the higher education should continue, as it had so long been, the preserve of the established church. They also maintained that theology should be the concern of the various denominations. The course of study, while it made provision for languages, mathematics, physics, mental and moral sciences showed little interest in divinity. This, however, did not satisfy a minor-

ity who in October, 1831, founded King's College with a definitely religious purpose. There have been many developments since then. Theology now takes a proper place in the curriculum, divinity degrees are conferred and various denominational colleges have been incorporated. All degrees are open to external students, with the result that they are taken by thousands in various parts of the world who have never actually attended classes in London. This has not led to a lowering of the standard, which compares favorably with any other university. It may generally be assumed that where there is a London degree honest work has been done for it. Teaching also maintains a very high level, and many very eminent persons have served as professors, lecturers and administrators. Buildings and numbers have become immense, but community spirit has sometimes been difficult to maintain. The whole question of the ideal size of such an institution needs expert investigation. My own feeling, for what it is worth, is that there comes a point beyond which efficiency is impaired. William James said that he was the enemy of all big things. It would not be surprising had he said this with the greatest emphasis in the sphere of education.

After London, in 1832, came Durham, incorporating Armstrong College, Newcastle-on-Tyne. Then came Manchester, Leeds, Bristol, Birmingham, Liverpool, Reading, and Sheffield. The latest to receive a charter is Nottingham, which has long had its university college, but not till 1948 could it confer degrees. This list takes no account of Scotland, Wales or Ireland where other developments would have to be recorded. There are still other aspirants including Southampton, Exeter, Hull, Leicester, and Stoke-on-Trent, each of which possesses fine premises, eager students, adequate staffs and excellent opportunities, but where the authorities have at present to be content with external degrees.

At many of these centers there are independent theological colleges, sometimes several. To conclude this article I will give a few facts about those I know best, the Congregationalist colleges.

At London there is New College (formerly Hackney and New College) of which the Principal is Dr. Sydney Cave, the author of numerous theological books and studies in comparative religion. The minimum course for those who enter without a degree is four years, but for graduates it is three years. The London matriculation or its equivalent is normally demanded for entrance. The staff includes such well-

known scholars as Dr. Geoffrey Nuttall (Church History) and Dr. A. M. B. Higgins (New Testament). Until recently, when he went to Bournemouth to succeed Dr. John Short, Dr. Trevor Davies lectured on the Philosophy of Religion and kindred subjects. There are commodious buildings including an adequate chapel and a library containing books of historical value.

Paton College, Nottingham (Principal, the Rev. Maurice Charles) was originally intended for older men or men lacking university opportunities. There is a four-year course and the emphasis is on the practical needs of the ministry rather than on academic qualifications. Dr. J. G. McKenzie who has for many years challenged men's minds, especially in the study of psychology, has recently retired. The secretary is R. R. Turner, clergyman.

Western College has had a long history, partly at Plymouth, more recently in Bristol. It was in the principal's house that the present British ambassador to Washington was brought up, his father, Dr. R. S. Franks, being a learned mathematician, theologian and author. The present principal is Dr. H. Lovell Cocks. For many years the well-known Bristol minister, Dr. H. Arnold Thomas, was the chairman. The college stands opposite his old church which is built on the site where Protestant martyrs were burned in the reign of Queen Mary.

Yorkshire United Independent College, Bradford, like Western, expects its students to take six years, three at Edinburg in arts and three at Bradford reading theology. It has produced many leading writers and preachers and is still doing excellent work under the headship of H. Cunliffe Jones who was himself trained in Australia and Oxford.

Lancashire Independent College, Manchester, has been referred to in a previous article. It has a proud record of service and among its professors and students are many whose names are well known on both sides of the Atlantic. The college is residential and the buildings are impressive. W. Gordon Robinson has been principal since 1943.

There are also Congregationalist colleges in Oxford and Cambridge, in Scotland and Wales, some of which have been or will be referred to elsewhere in this series of articles.

For the time being the work is being carried on according to plans laid down in earlier days. Each year well equipped men are sent out to waiting congregations. It would be helpful if more of them could visit American seminaries before they are ordained and more men from America could mix in classes here in England.

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AN EASTERTIDE DRAMA

From Darkness to Light

by Charles F. Banning*

SCENE: The Upper Room

TIME: After the arrest and trial of Jesus.

Table, benches, as the 12 left them earlier. Judas enters *left*—lights a candle.

JUDAS: What have I done? I had not meant to betray Him. What did I care for their dirty 30 pieces of silver. (Throws them to floor.) It was the price of a slave and surely I would have demanded more if I were selling out. (Paces back and forth.)

But why didn't He seize His opportunity. All Jerusalem is seething with unrest. The Jews all hate the Romans and only wait a real leader to throw off the yoke. Surely He could have been a great leader. How men loved and followed Him. What power He had. A few loaves and fishes and He could feed an army. With a touch of His hand He would heal the wounded, raise the dead and send them back into battle. I thought He would do it but He would not. Is that what He meant by the way of the Cross? (Paces.) I should never have joined the twelve. I was the one Judean. All the other eleven were Galileans. They were always suspicious of me. They always accused me over and over of putting my hand into the bag—as though I needed their money. In every list of the twelve you always find my name last.

Well, I guess what I have done this night proves that I did not belong. I never learned His way. I thought I knew best. Peter thought so too, sometimes. Now I have delivered him into their hands and he will not free himself. All I can do now is to take the 30 pieces of silver back to them and buy his freedom. Surely they will not hold him if I gave them back their dirty money. (Gathers up the 30 pieces. Starts off. Stops in thought.)

What if they refuse? What if they will not release Him? What if I never see him again? Surely I cannot live then. (Puts out candle and goes off *right*.)

(James and John enter *left*. Light candle—heads down. John seated. James paces the floor.)

This Biblical drama is suitable for presentation on Maundy Thursday, Good Friday or Easter. One splendid time would be at the Vesper hour on Easter day.

JAMES: Oh John, what cowards we have been!

JOHN: How could this have happened? Surely we shall awake and find it all a dream.

JAMES: Nay John. No dream. Stark tragedy. The very worst has happened, and we failed Him.

JOHN: Only a few hours ago we sat with Him in this very room and He broke bread with us and gave us the cup. Can we ever forget the hour?

JAMES: He warned us that they would strike the shepherd and the sheep would be scattered. We all boasted that we would not forsake Him—we would be loyal—we would stand by. Then when Judas came leading that armed band to arrest Him we all fled like frightened children. John—I looked back as I ran, and I saw His face as He watched us run and leave Him alone. If I live to be one hundred, I shall never forget that look on His face.

JOHN: You were not alone my brother. We all forsook Him and ran. It was Judas the Judean who led them to Him. He must have betrayed Him and led the soldiers where he knew He would be. Oh James, if we had only not slept in the garden, if we had only kept watch we would have protected Him.

JAMES: Nay my brother. He would want no violence. Remember how He rebuked Peter when he drew his sword and attacked one of the soldiers?

JOHN: Failure has come to us. The road is dark before us. They will search us out too. We are but a few broken embers of ruined and broken dreams.

(They bow—brokenhearted—heads in their hands. Peter rushes in from the *left*, hair and clothes awry. James and John start.)

JOHN: It is Peter!

PETER (excitedly): Did you hear it? Did you hear it?

JAMES: Hear what Peter—we heard nothing.

PETER: The cock crowed again. He said it would. He knew my weakness. He said I would deny Him thrice. In yonder courtyard I saw some of the soldiers and servants gathered about a fire. I drew near. I was cold. Also I wanted to learn whether they knew anything about the Master. (Peter stops and paces the floor—his head in his hands.)

JOHN: Calm yourself Peter. Tell us what came to pass.

PETER: Remember it was I who boasted—it was I who bragged—even if all of you failed Him and denied Him I would not.

JAMES: And Jesus said that before the cock should crow twice you would deny Him three times. What did He mean, Peter?

PETER: Oh, it was stupid fear. A servant girl recognized me as one of the twelve, and accused me. I denied. Then they recognized my Galilean accent and said surely I must be one of His followers. Twice more I denied Him and for the first time in many months I forgot—I swore an oath that I never knew Him. Oh, James—how could I? I told Him I would die for Him. And—when I had sworn that I never knew Him the cock crew. (Falls on his knees at the bench.)

JOHN: (Puts hand on Peter's shoulder) We were all cowards, Peter. We all swore that we would be true to Him, and we all fled like frightened children. But, Peter and James, it comes back to me now what the Master said about sin and forgiveness. He said we were to forgive seventy times seven times. Surely if He expects us to be forgiving He will not hold this sin against us.

JAMES: He bade us love one another so much that we would always be humble and thoughtful one of another.

PETER: (Rises slowly.) What else did He say? I cannot remember. My hands are bigger than my mind.

JOHN: Many things, Peter. But it is the Sabbath and we must be going ere daylight comes. After the Sabbath, on the first day of the week, we will come again to this room and we still summon the others to come with us. Then we shall recall His words, we shall pray again and we shall plan what we

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can do now, without the Master.

(Choir—"Green Hill" or "In the Cross.")

SCENE TWO SAME PLACE

TIME: Two days later. The first day of the week. Peter enters. It is daylight. John, James and others follow and find seats about the table.

PETER: On that same night that the Master was betrayed, John and James and I were in this room and our hearts were heavy. We had all fled and forsaken the Master. One of our number had betrayed Him. I, who had boasted so loudly, as you all know, denied Him thrice. But John, who always seemed to be a little closer to Him and understood better, remembered what the Master said about forgiving seventy times seven times. We went our ways seeking forgiveness and peace during the Sabbath and now we have come again to this upper room where the Master loved to come. John, tell us why we are come hence.

JOHN: Remember while He was with us here He taught us many things. We want to recall those things and treasure them in our hearts. He told us that we ought always to pray and not be fainthearted. Surely our first duty is to pray. Then we must begin to plan, but what can the sheep do when the shepherd has been taken? (Heavy pounding at door. Disciples look at one another in fear. One runs and opens door. Roman soldier stalks in.)

SOLDIER: And what do you think you are doing up here in this upper room so secret? Brewing some trouble, I'll vow.

PETER: Nay, officer. We are peaceful Galileans, followers of the Prince of Peace. We are here in Jerusalem for the passover.

SOLDIER: Where is your leader, this Prince of Peace?

PETER: We are friends of Jesus of Nazareth who was crucified three days ago on Golgotha Hill.

SOLDIER: Oh, so that's who you are. And what are you plotting now?

PETER: We are not plotting, sir. We are a group of friends broken-hearted over the death of our Master. We are met to seek comfort from our God and to think together about some of the teachings of our Master.

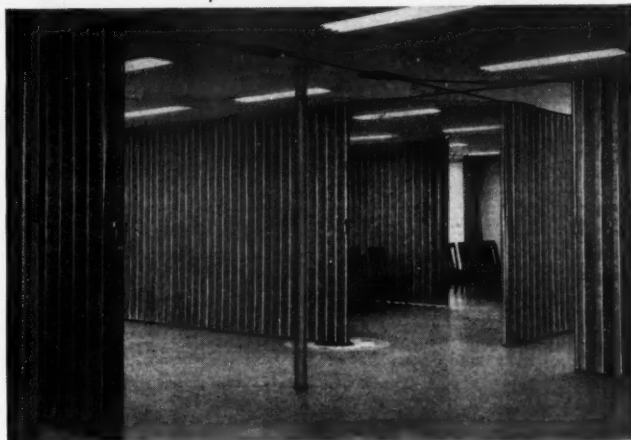
SOLDIER: Teachings, eh? More trouble, I'll wager. Well, let's hear about some of them. What did your blessed Prince of Peace teach?

PETER: John, perhaps you can tell him better than I.

JOHN: Well, for one thing, He said, "If any man smite thee on thy right cheek turn to him the other also."

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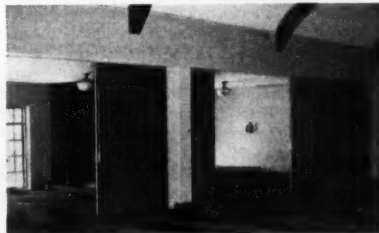
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SOLDIER: What nonsense. (Laughs) If any one smites me he had better make his peace with whatever gods there be.

JOHN: But, sir, let me explain. Among the Jews there is a custom by which we show contempt. It is not a blow struck in anger. It is simply a flick of the wrist. (Demonstrates)

SOLDIER: (puzzled) And what does your teacher advise?

JOHN: (smiling) Suppose I should so strike my friend Peter in contempt. He would strike back in anger, perhaps killing me. My friends would be angry. He and his friends would swear vengeance. There would be much bloodshed to no purpose. In the end nothing would be accomplished. But suppose instead of striking back in anger Peter would say, "My friend you do not understand. I meant you no harm. Let us find a peaceful way to settle our difference." Instead of bloodshed we become friends. Instead of hatred there is brotherhood.

SOLDIER: That makes sense. It would not be easy for a hot headed man like me though.

JOHN: Three years ago my brother, James there and I were fishermen and we were so quick tempered and violent we were called "sons of thunder." The Master has changed us into men of peace.

SOLDIER: (Paces floor, looks at John, James and Peter several times) Tell me what else your leader taught.

MATTHEW: You Romans have a law by which, if you meet a Jew on the road, you can compel him to carry your burden one mile for you.

SOLDIER: (Laughs) And how I love it. And how they hate it. The Jew measures every step and stops right on the mile mark. He hates me and I hate him.

MATTHEW: The Master knew about that hate. It was not easy for Him. It is not easy for us. But hate consumes men like fire consumes dry tinder. Sometimes men grow sick and even die in a fit of hate. It destroys health. Why do you hate the Jew at the end of the mile?

SOLDIER: (puzzled.) I do not know. I suppose—well, I guess it is because he hates me.

MATTHEW: Exactly. And the Jew hates you because you hate him. Jesus saw how foolish and harmful it was. Hate breeds hate and He knew that somehow we must learn to break the vicious circle.

SOLDIER: Why?

MATTHEW: A smile and a venture into brotherhood weakens the hatred of the Roman and gives the Jew an opportunity to tell him about Jesus and the way of brotherhood. At the

end of the second mile there is no hatred left and they part friends.

SOLDIER: If that is what your Master taught, then why did they crucify Him?

MATTHEW: Because the high priest hired false witnesses to testify against Him.

SOLDIER: And Pilate, the coward, was afraid to oppose them.

MATTHEW: Pilate ordered Him scourged and crucified.

SOLDIER: I wish I had known your Master while He was alive. Who knows, I, too, might have been one of His followers. (Goes off stage left.)

(Sound off stage, right. Commotion. Door slams. Mary rushes in.)

MARY: The tomb is empty. They have stolen His body away.

JOHN: Calm yourself, Mary. (Leads her to bench.) Now, what is this you say. Begin at the beginning.

MARY: Early this morning my sister and I went with the spices to the tomb. It was so late on Friday, almost the Sabbath, when his body was placed in the tomb, that we had no time to prepare his body for burial. So, early on the first day of the week we made our way to the tomb and Mary said, "Who will roll away the stone for us,"—and we looked and behold, the stone was already rolled away. The tomb was empty. Mary Magdalene lingered in the garden near the tomb but I ran to tell you.

JAMES: What can this mean?

JOHN: The rest of you remain here and pray. Peter and I will run to the tomb and see what has come to pass.

(Mary Magdalene rushes in.)

MARY: He is risen—I have seen Him!

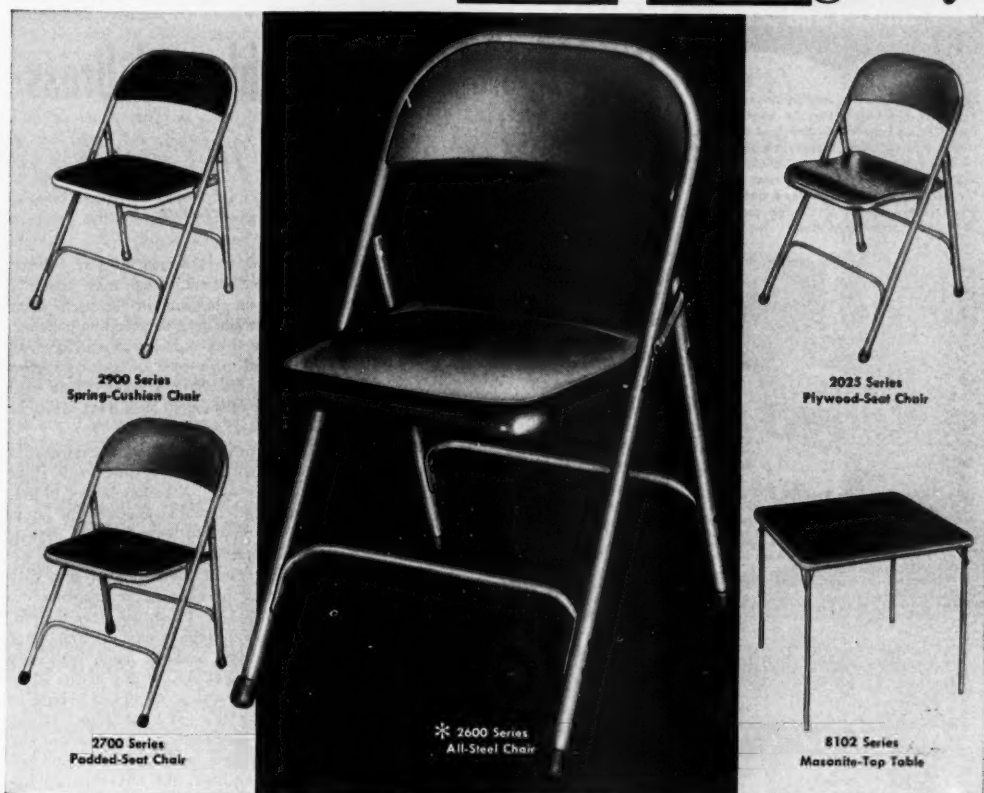
JAMES: What is this you say, woman. Calm yourself—and tell us.

MARY: After my sister left me I stood weeping outside the tomb. My heart was broken. They had taken His life and now I thought they had stolen away His body. Suddenly I heard someone behind me. I supposed that it must be the gardener so I said, "Oh, sir, tell me where you have laid Him," and he answered, "Mary." Then when I turned I recognized Him and it was the Master. I tell you He is not dead. He is risen. (Suddenly a bright light comes off stage, right. They all jump to their feet—look toward the light and shout, "The Master.")

VOICE OFF STAGE: Peace be unto you. Even as my Father sent me so send I you. Go ye into all the world and preach the gospel to every creature, baptizing them, teaching them to observe all things and lo, I will be with you all the way.

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Care of Metalware, Marble and Brass*

by *Katherine Morrison McClinton*
 and *Isabel Wright Squier*

THE various communion vessels used in the church are now usually made of silver or silver plate, although at one time they were made of pewter. Chalice, patens, ciboria, bread boxes, lavabo bowls, and pyxes are usually of silver, while the cruets for wine and water may be of silver or of crystal, possibly with silver stoppers. In some parishes there may be several sets of silver communion vessels, and the alms basins, altar cross and candlesticks, as well as the processional cross, may be of silver or even gold. The task of cleaning this much silver requires considerable time and any method of cleaning or storage that cuts down time and still keeps the silver clean and shining will be helpful. However no matter what the time and labor involved, silver with any tarnish marks is not to be tolerated in the church.

All church silver should be stored in a locked safe. Whether or not each piece of silver is enclosed in a bag is a matter of choice. Most churches have the silver arranged on shelves within the safe so that each piece is easily located when the safe is opened. A curtain of tarnish proof material may be hung in front of the shelves of silver, and a square crystal of camphor may be placed in the safe. Either of these things will lessen the forming of tarnish. If separate bags are desired for each piece of silver, they may be made of tarnish proof material and fastened with zippers. This material may be purchased by the yard from your jeweller so that the individual bags may be made or they can be made to order by the jeweller.

Such articles as crosses and candlesticks may be lacquered, and if they are not handled too often, they will not require cleaning for several years, providing you get a good lacquer job. Professional lacquering is rather expensive, but a careful operator may buy the lacquer and a spray or blow-

pipe and do the job herself. Paste, liquid, or cream wax may also be rubbed on instead of lacquer, after the silver has been cleaned and polished. Rub on a thin coat of wax with a clean cloth and then buff to a lovely glow with a soft, flannel cloth. Wax will forestall tarnishing on silver, brass, or copper.

Many silver polishes are available in the shops, and all of them will clean the silver well. A paste cleaner is preferable to a liquid cleaner for the liquid tends to dry and leave a white deposit unless carefully removed. This is especially true if there are surfaces with engraving or chasing or repousse designs. A soft brush is often helpful for these uneven surfaces, and some dealers have brushes made especially for cleaning silver. If any of the silver is set with jewels, no polish should be used near the jewel settings. If the silver to be cleaned is first washed and rinsed in Lux or Ivory flakes and hot water, and then the silver polish applied while the silver is still hot, the surface will be more glistening and shiny when polished. After applying the polish, rinse in hot water and polish with a clean cloth or chamois.

Church silver should be cleaned once a week. Between the regular cleaning days, before using, the silver should be rinsed in hot water and polished with a clean cloth. Silver alms basins should be wiped off with a silver-cleaning paper or a "Glad" rag after each service, to remove the finger marks. If this is done carefully and regularly you may not need to polish the alms basins every week.

Candle wax on candlesticks or any other piece of silver should never be scraped off, but should be removed with hot water. Black stains on silver flower vases will take more persistent cleaning, and a stronger liquid polish may be needed to remove these stains. A silver-brush is helpful here also.

In many churches the only pieces of silver are the communion vessels, and all such articles as candlesticks, crosses,

*Reprinted from the book, "Good Housekeeping in the Church," by Katherine Morrison McClinton and Isabel Wright Squier. Used here by special permission of the publisher, Morehouse-Gorham Company.

and vases are of brass. The communion rail may also be brass, and there is usually brass used about the pulpit and the lectern. The missal stand, the alms basins, the ewer at the baptismal font and the cross on the cover of the font may also be made of brass. Some brass articles which are seldom handled, such as the altar cross and candlesticks, may be lacquered and then will need no polishing, but should be wiped off with a chamois. Brass tablets may also be lacquered or waxed. When wax or lacquer begins to wear off it may be removed with turpentine, benzine, or acetone. Other brass will need to be cleaned about once a week with a good brass polish and then polished with chamois leather.

Copper may be cleaned the same way as brass. Discolored flower vases or other articles of copper can be cleaned with a mixture of salt and vinegar. This will also take off tarnish and corrosion. The mixture can be made by taking a measure of vinegar and mixing with it enough salt to make a saturated solution. A paste may be made by adding a little flour. Wash off the salt and vinegar mixture, and dry and then polish with a prepared metal polish. Repeated cleaning, the use of a brush, and elbow grease will usually remove stubborn spots. Green oxidation is removed from copper by wiping the surface with ammonia. Copper will not water stain if it is given several coats of spar varnish. This is especially good for copper flower vases and also for brass vases. Brass and copper may be browned by wiping with linseed oil.

Bronze articles may be polished with oil, although they are usually commercially treated so that all they need is dusting. Chromium plate can be kept in good condition by wiping off with luke-warm, soapy water.

Wrought iron can be cleaned with kerosene or benzine. If there are rust spots, these should be rubbed down with steel wool. The surface should then be painted with a coat of red lead or chromium paint, be given two coats of black paint, and then finished with a coat of spar varnish. While this is generally a job for a professional painter, it may be done by an amateur. Careful inspection and checking for rust on such articles as wrought iron candelabra, crosses, altar rails, pulpit, or lectern is necessary to prevent rust. A thin rubbing of vaseline will help prevent rust. The vaseline may be mixed with powdered chalk, rottenstone, or jewelers' rouge; or if a liquid is desired, mix the powder with naphtha or gasoline. The mixture should be thoroughly rubbed in so that the surface is not sticky to touch.

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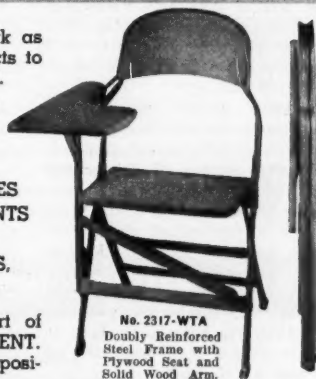
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crosses may be cleaned by washing with hot water and a cleaning powder. A brush may be used on carved marble. Marble that has become stained may be cleaned with powdered pumice and water or a paste of whiting and turpentine or carbon tetrachloride. This will also take off soot and smoke stains. The surface of the marble can then be polished with water and putty powder which is easily obtained from a monument dealer.

Alabaster statues, plaques, or crosses may be cleaned with borax and warm, soapy water. Stains may be removed by a solution of weak oxalic acid or turpentine and pumice. Allow either mixture to stay on a few minutes then wash with clear water and soap and polish with a coat of beeswax and turpentine.

Stonework such as floors or steps, or a stone cross or baptismal font, or even the reredos of stone, is best cleaned with high pressure steam every few years but may be kept clean by scrubbing with hot water, a mild soap, and a scrubbing brush. If there are stains, use a bleach, but never so strong as to leave an odor. If the stonework becomes very dark, it may be rubbed with a brick and water.

Brickwork such as floors may be cleaned with water, scrubbing powder, and a stiff brush or steel wool. This will also remove soot and smoke discoloration.

Wood panelling on a reredos or in choir stalls should never be varnished but should be waxed and polished with elbow grease. If it becomes dirty it can be washed with Lux flakes and water. Lamp black and oil also gives wood a mellow surface, but this should be carefully rubbed until it is dry or dirt will collect.

Gilt statues, picture frames, or a gilt reredos should never be rubbed or dusted with a cloth. A soft brush or duster should be used. If they become discolored or spotted with fly marks, they may be cleaned with a soft brush dipped in a mixture of alcohol and ammonia and then rinsed with clear water and a brush. Yellow stains on ivory statues or handles of vases may be removed with alcohol and powdered chalk. Allow the mixture to stand on the surface for a short time, then remove with a soft cloth.

Glass vases and cruets for wine and water are used in many churches. In fact glass cruets, perhaps mounted with silver and with a silver cross as a finial on their stoppers, are preferable to silver cruets because they are more easily cleaned. Cruets should never be left standing filled, but should be emptied after each service, washed out, and dried so that they will not become dis-

Seasonal Prayers

by J. Richmond Morgan *

SUNDAY BEFORE LENT

O Lord our God who in times past didst speak to Thy people through the prophets, and in later times didst perfectly reveal Thyself in Thy Son, our Saviour, speak to us as in faith and penitence we bow before Thee in this Sabbath which precedes another Lenten Season. We praise Thee for every blessing Thou hast graciously bestowed upon us since last we hailed these holy days. Continue to us Thy goodness O God, and help us to show forth our faithfulness by renewed dedication of every thought and word and deed.

Through Jesus Christ our Lord. Amen.

THE APPROACH TO LENT OR HOLY WEEK

Eternal Father by whose love we are brought to the approach of this sacred season, may Thy favor be upon us as we renew our thoughts of the mystery and majesty of our Saviour's sacrifice for us.

In this period of self-examination, help us to look deep into our souls, and to perform our spiritual duties and disciplines with deep reverence and understanding awe. Save us from the pagan folly of emphasizing mere externals to the neglect of the spirit of this good season.

Uphold us in our sincere effort to walk in close companionship with Him whose footsteps we seek to follow in these days of sacred memory.

Through Jesus Christ our Lord. Amen.

*Minister, First Congregational Church, Peru, Illinois.

colored. All glass should be washed in warm, soapy water, rinsed and dried while warm. The stoppers of cruets should not be replaced until the cruets are completely dry. When a stopper sticks, run hot water on the neck of the cruet, being careful not to let it get too hot. If this does not remove the stopper, put a few drops of glycerine at the joining of the stopper and the neck of the cruet and let stand for several hours. Cruets that have become discolored may be filled with a mixture of vinegar, salt, and water or a little Clorox, or some other bleaching agent, and water, and left to stand a few hours. Another method for cleaning glass cruets or vases is to put in some dry ice and water and shake. A bottle brush is useful when cleaning glass.

FIRST SUNDAY IN LENT

O Thou who art our refuge and our strength, by whose unfailing goodness we are brought to this, another Lenten Season, continue to us the favor of Thy mercy as we share in this precious hour of worship.

Enlighten our spirits that we may give meaning to this holy period, and enable us to find that rest of soul and quietness of heart that it is intended to bring to our troubled day.

Unfold to us the joy of fellowship with Thee and with our fellows who strive with us for that day when Thy kingdom will come and Thy will is done on earth as it is done in heaven.

Through Jesus Christ our Lord. Amen.

A LENTEN PRAYER

Eternal God, we who have found Thee in varied forms and in unexpected places, pray that we may be quieted and subdued as we go into this holy season with all its associations of forgiveness and inward peace.

Amid the flushed activity of our day we hear the call to "Come apart and rest awhile." In the presence of the spirits of those who have worshipped here in the years long past; amid the memory of saints and heroes, and in the close and dear association of our fellows may we find Thee here as we have found Thee in the past. Quiet our hearts and sensitize our spirits that we may go through this Lenten season with purged motives and in moods worthy of Him who lived and died that we may live aright.

Through Jesus Christ our Lord. Amen.

PALM SUNDAY

Eternal God who in the approach of Thy Son didst stir the ancient city, we join with our fellows of other days and bring to Thee our palms of praise.

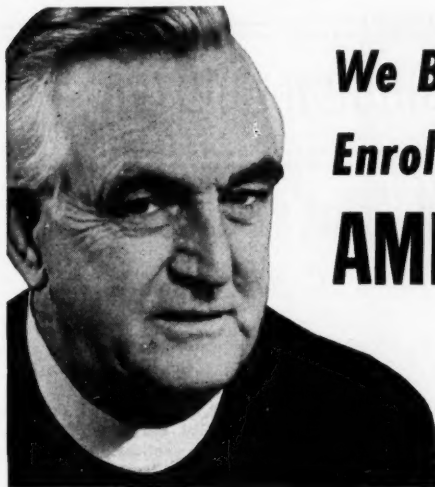
We welcome Thee not only into the joy of this service but to find a permanent abode in our hearts.

We gladly pay the price Thy presence demands.

We would wring from our lives the branches of willing sacrifice. We would strip ourselves of the garments of artifice and sham and lay them before Thee.

We would cleanse the temple of our souls of selfish greed, vain ease, inordinate ambition, and everything which at

(Turn to page 29)

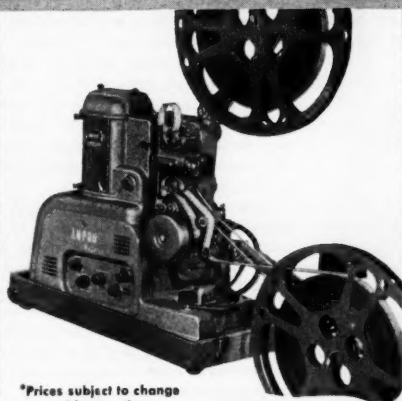


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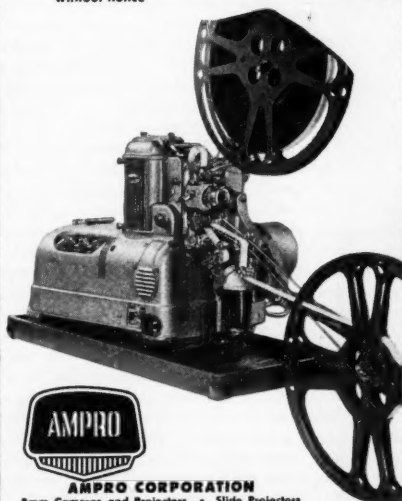
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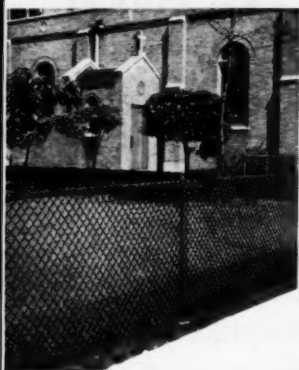
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- THE CHURCH LAWYER -

Mural Artist's Rights

by Arthur L. H. Street

WHERE a New York church covered with paint a disfavored fresco mural that had been painted several years before, did the artist have such retained interest in the mural as to be entitled to sue to compel the church to remove the obliterating paint, or to permit him to take the mural from the church at its expense, or to pay him damages for destruction of the mural?

The New York Supreme Court lately gave a negative answer to that question. (*Crimi v. Rutgers Presbyterian Church in City of New York*, 89 N. Y. Supp. 2d 812.)

In 1937, Alfred D. Crimi, celebrated mural painter, won a contract to execute a mural to be placed on the rear chancel wall of defendant's church on West 73rd Street, Manhattan. The painting, a portrayal of Christ, twenty-six feet wide and thirty-five feet high, was executed under a contract providing that the mural should become a part of the building and be protected by a copyright to be secured by Crimi and assigned to him by the church.

When the mural was dedicated, leaflets were distributed amongst those attending the service containing this statement: "Thus the desires and hopes and the thoughtful study, over a period of twelve years, of a difficult aesthetic and deeply religious problem comes to consummation. . . . Whether the committee and the artist have done well is not for them to say. They have done their best. The verdict must be left to the present congregation, to the successive generations of worshippers who will look upon the fresco, and to him whose glory is all in all. . . . With the passage of time the mural will grow less brilliant but richer in color."

Some parishioners objected to the mural, feeling that a portrayal of Christ with so much of his chest bare placed more emphasis on his physical attributes than on his spiritual qualities. Increasing objection reflected itself in obliteration of the mural when

the church was redecorated about eight years after the mural had been completed.

Dismissing Crimi's suit, the Supreme Court overruled his lawyer's contention that he was entitled to redress on account of the stigma attaching to his reputation through obliteration of his work. Said the court, after reviewing pertinent court decisions:

"Thus, the claim of this plaintiff that an artist retains rights in his work after it has been unconditionally sold, where such rights are related to the protection of his artistic reputation, is not supported by the decisions of our courts.

"This court does not agree with the contention that the destruction of the mural to which plaintiff's name had been publicly attached constitutes a 'body blow' to plaintiff's artistic reputation. It merely shows that those representing the 1938 congregation in this church thought highly of the fresco mural, while those representing the 1946 congregation did not like it.

"The cases cited involving literary productions—authors of plays, attempts to restrain modifications of paintings in public or semi-public buildings, and the maintenance and preservation of works of art presented to public authorities, are not in point.

"Plaintiff designed and executed this fresco mural as part and parcel of the wall of the church building—on part of the real estate.

"Thus, any interest, proprietary or otherwise, claimed to have arisen by custom or usage as part of the contract of commission, or in any other manner, would have to be in writing.

"The time for the artist to have reserved any rights was when he and his attorney participated in the drawing of the contract with the church. No rights in the fresco mural were reserved, and by the terms of the written agreement, . . . the artist plaintiff sold and transferred to defendant all his right, title and interest in the mural."

Seasonal Prayers

(From page 26)

our best we know should not be there.
Meet us then upon this highway of true desire, and with the ages may we shout with joy as Thou dost enter in. Amen.

O Thou Who didst ride into the ancient city in such fashion that every heart was stirred, enter our hearts on the wings of Thy Word and so invade us that from henceforth our hearts may be Thy dwelling place and our songs be those of Hosanna and Praise.

Through Jesus Christ our Lord. Amen.

GOOD FRIDAY

O Lamb of God, slain from the foundations of the world, Who in Thyself didst carry our sins upon the tree, Thy deathless love doth conquer us.

May the vision of Thy sacrifice humble us, and as we sob to Thee the words we cannot utter, be pleased to hear the latent breathings of our souls.

O Thou who art despised and rejected of men, Thou man of sorrows and acquainted with grief, who loved us unto the end of an endless love and didst return abuse with forgiveness without sting or measure, forbid that we should glory save in the cross of our Lord and Master Jesus Christ. Amen.

EASTER

Eternal God, we look to Him who brought light and immortality to light in His gospel, grateful for the infinite suggestion of this Holy Easter Morn, for the deep desires it satisfies, and for the assurance of immortal triumph it brings.

Teach us, Good Father, the message of this day, that we may know in the hour of our crucifixion the sure approach of our day of resurrection.

In this hour of worship may we relearn the power of Him who on this day we seek to honor, and in His spirit may we be enabled to endure unto the end.

Through Jesus Christ our Lord. Amen.

Dr. James Black, a beloved Scotch preacher, has recently died. A member of his congregation relates a pleasant story. Dr. Black called one day when she was busy baking. She told him it was a bad time for a pastoral visit. As they conversed another visitor arrived. Dr. Black said: "You attend to your visitor and I will manage your baking for you—that was my business before I went in for the ministry." She said they were the best scones she had ever tasted.



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Panel Heating—Ideal for Churches

by W. W. Brooks *

LARGE floor areas and high ceilings in churches present real heating obstacles. Radiant panel heating, however, eliminates these problems, as has been observed in dozens of church installations in all parts of the United States and Canada.

Two thousand years ago, at Bath, England, radiant heating was used by the Romans. Hot gases from charcoal fires were circulated through ducts to warm walls and floors; A. H. Barker, an English inventor, rediscovered the principle of radiant heating at the turn of this century. Following his experiments, panel heating developed steadily in England and there have been recorded more than 1,000 radiant panel heating installations in England and France alone.

The growth of panel heating on this side of the Atlantic has been phenomenal. In 1934 the U. S. boasted of only half a dozen radiant panel installations. At the end of 1949 there were more than 100,000 in homes, apartment buildings, schools, hospitals, commercial buildings, airports, sidewalks, and churches.

A church, incidentally, pioneered panel heating in one part of the country. This was the Church of the Sacred Heart in Pittsburgh, Pennsylvania, equipped in 1928 with radiant hot water tubing embedded in a concrete floor. It is still operating and in excellent condition.

Radiant heating bowed onto the American scene in 1909 when a small school in what is now Gary, Indiana, was panel heated by pipes carrying steam which were suspended between the floor joists. Over this a conventional wooden floor was laid.

The object of any heating system is to maintain healthful and comfortable conditions in enclosed structures, and a great deal of research has been done to determine what constitutes ideal conditions and to outline the permissible variations from this ideal.

The body itself manufactures more than enough heat for its needs, and must therefore continuously dissipate this excess. The truly efficient heating system, then, will not supply heat to the body but will keep body heat loss from being so great as to produce a feeling of discomfort.

In any kind of building the colder

the walls, floors, and ceilings, the more body heat is lost. And it is the temperature of these surfaces that determine comfort, not the temperature of the air.

Following this reasoning, it is easily seen that warm floors are a prime necessity in keeping a church at the right temperature, since walls are usually far apart and the ceiling is high above the floor.

Radiant heating coils embedded in the church floor have been used with great success in locations of widely differing climates.

Remodeling of two churches in the south immediately after World War II attracted the attention of architects and heating engineers because in both structures old wooden floors were replaced by concrete floors in which radiant panel heating systems were installed. At one church, in Meridian, Mississippi, it was found that the panel heating system (which included 2,780 feet of tubing) burned only two-thirds as much fuel as the former system.

Another southern church to be modified for panel heating is in Louisville, Kentucky, and constituted a much larger installation, requiring about 11,000 feet of tubing. The ceiling in this church is between 50 and 55½ feet high but the temperature differ-

ences between floor and ceiling in a radiant heated structure vary only one or two degrees in contrast with differences as high as 30 degrees with some types of systems.

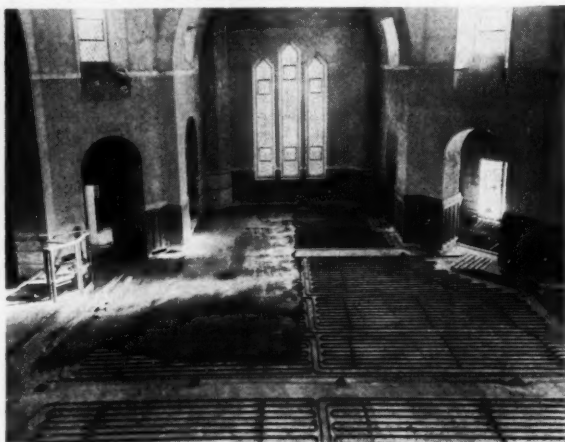
A church in Bridgeport, Connecticut, employs panel heating in the floor, not only for the church itself but for the Sunday school room beneath. This panel system operates on two zones which can be individually controlled. In the basement the pipe coils are embedded in the concrete floor. In the church the coils are in concrete with a three-inch stone floor over the concrete. Water temperature is controlled by an outside bulb.

When unoccupied, the church maintains a temperature of 65 degrees. This provides a floor which is slightly warm to the touch, and, when the church is occupied, the heat gain from the occupants brings the temperature up to the comfort level. The basement Sunday School is maintained at 68 or 70 degrees and the warm floor is ideal for children working or playing on the floor.

In this church, too, the panel heating system was installed for less than the cost would have been for any other type of heating. The fuel saving resulting from the use of low temperature water has also been substantial.

First of the panel heating installations in the Dominion of Canada was made in 1937 in the Church of St. James, Vancouver, British Columbia. More than 12,000 feet of pipe were used. When complete installation was made, it was tested to 400 pounds per square inch hydraulic pressure, but no indication of a leak was found.

Only one boiler is used to heat the



PANEL HEATING IN VANCOUVER

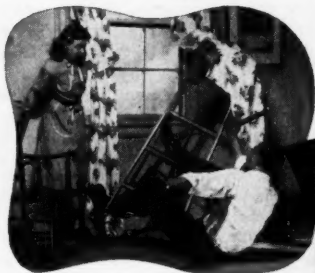
This is the first panel heating in a Canadian building of any kind. 12,000 feet of tubing installed in the Church of Saint James. No leaks of any kind have developed.

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church and chapel adjoining, but there are two separate circuits, one for each. Water is heated to 130 degrees F. and forced through the coils at normal pressure of 30 pounds per square inch. The floor temperature at the surface of the concrete is estimated to be 75 degrees and room temperature from 65 to 70 degrees.

In the same general area is the Church of Christ the King, Seattle, Washington. This structure, recently completed, features many of the very newest architectural developments in church design, including a radiant panel heating system of tubing embedded in a concrete floor slab (see photographs).

Advantages of panel heating are: even distribution of heat throughout the building, concealed radiation, and emanation of heat in close proximity to the congregation; there is also some economy effected by the fact that there is less heat loss—its effect being felt before it reaches the roof where it does the least good.

The boiler to be used in panel heating is like that of any heating system, and the fuel may be coal or gas or oil. A circulating or booster pump is necessary to keep the water flowing through the coils, but there is little other equipment required.

Concealed hot water piping will not harm the concrete by causing it to crack when the installation has been properly designed. Floor coverings—wood, linoleum, rubber, asphalt tile, glazed brick—are not injured in any way, according to results obtained in exhaustive tests in actual installations.

The fuel economies have already been pointed out. As for the original cost, studies of hundreds of panel heating jobs prove that this expense is little if any more than any other hot water heating system.

The principle of radiant heat—straight-line radiant rays like those from the sun—helps keep churches clean, too. With little air motion there is little stirring up of dust and creation of dirt patterns which are the usual trademark of large structures. Building owners report that draperies, upholstery, and walls remain clean for an incredibly long time.

Church builders, when asked about the success of their panel systems, have almost invariably replied, "If I were to build another church, I would definitely specify radiant panel heating."

We must not leave Christ out of Christmas. Live for others; give yourself for others; loose yourself for the sake of who need you, and in the place where you think you are being crucified "there is a garden."

Illustrations for Your Sunday School Lesson*

FEBRUARY 17: THE FAMILY AT BETHANY

Christ at the Door. Many legends have grown up about the figure of Martha—some of them lovely, some tragic. One of them has it that Martha was rushing about her little home the evening before Jesus was to come to visit her home, when she heard a knock at the door. She threw open the door and found a beggar standing outside, wet, cold and hungry. She dismissed him with the words, "Go away! I am expecting Jesus Christ!" A little later there was another knock, and now she found a sick child on her doorstep; to him she said, impatiently, "I have no time for you now; go away and come back some other time." She was about to slam the door in the child's face, but something made her turn and look again—and she looked squarely into the face of Jesus Christ!

Most of us are too busy to recognize Christ—even when He stands knocking on the door.

FEBRUARY 24: PETER, JAMES AND JOHN

Paderewski Was Humble. A little humility might have prevented James and John from making their sad request. A little humility might help those of us who pat ourselves on our own shoulders because, being Christians, we think we are entitled to some special heavenly reward. We should remember that Paul once called himself "less than the least of all the saints."

A young woman, visiting the home of Beethoven with a crowd of American tourists, sat down at the great composer's piano and played his Moonlight Sonata. When the caretaker told her that Paderewski had visited the home a week before, she said, "I suppose he too played on Beethoven's piano." "No," replied the caretaker. "No, he didn't. He said he wasn't worthy."

Most of us are still unworthy to "unloose the latchet of His shoe."

*These illustrations, for the Uniform Lessons of the International Bible Lessons Series, are selected from Tarbell's Teacher's Guide for 1952, edited by Frank S. Mead, and offered here through the cooperation of the publishers, Fleming H. Revell Company.

MARCH 2: "OUR BELOVED BARNABAS"

The Small Part. The late Marie Dressler, beloved movie star who never had it easy, had something to say about the small part she was once given to play in *Anna Christie*: "They said it was a small part. Only a few appearances on the screen and not very many words spoken. Yet I was accused of stealing the picture from the star! I didn't set out to do so. All I tried for was to make the most of every little point. When you do this, there isn't any such thing as a small part. If well done, the littlest impersonation becomes a great role. It isn't a matter of how many words you speak, but how well you speak them; of how many times you appear, but how indelibly you impress your personality on those who see you."

They gave Barnabas a secondary role, too, but . . .

MARCH 9: PAUL, A PRISONER FOR CHRIST

Sunsets or Shingles. An art teacher took a class of young pupils out into the country to paint a landscape. Arranging them in a semi-circle on a hill, he gave them a beautiful valley to paint, with a shingled cottage in the foreground and the sun setting behind a lovely range of hills. The sky overhead was beginning to take on the glorious colors of sunset; the whole scene was alive with the beauty of God.

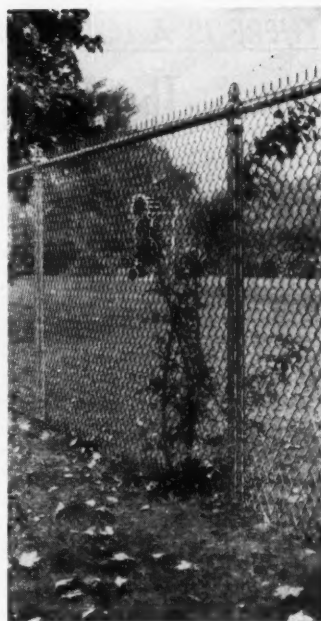
One pupil seemed slower than the rest; wondering why, the teacher went over to his canvas and discovered that he was spending most of his time working on the fine detail of the shingles on the cottage. He said to the student, "Your detail is good—but if you spend too much time on those shingles, you'll miss the sunset!"

Details may be important—and they may be detours down a dead-end street, where we miss the real glory of God.

MARCH 16: TIMOTHY, A DEPENDABLE FOLLOWER (TEMPERANCE)

Men of Distinction. Timothy was a man of distinction—and of temperance in all things. There is no evidence that

(Turn to next page)



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THERE IS A LOT IN A NAME

The Meaning of Great Religious Festivals

by Lewis H. Chrisman

THIS article is a book review which has pushed itself beyond the usual boundaries because of the scope and significance of the material. It has to do with the first five of the ten volumes which are to be published by Henry Schuman, Inc., as the Great Religious Festival Series. The books now available are as follows: *Easter, Its Story and Meaning* by Alan W. Watts; *3000 Years of Christmas* by Earl W. Count; *Passover, Its History and Traditions* by Theodore Gaster; *We Gather Together, the Story of Thanksgiving* by Ralph and Adelin Linton; *Halloween Through Twenty Centuries* by Ralph and Adelin Linton.

The idea behind the series is to provide cultural enrichment and a clearer understanding of the significance of these religious festivals of the different faiths. Giving almost the first place to what might be saved for the last paragraph of this "book report," I can say by way of a summary that the five volumes now available are scholarly, readable, attractive, and reasonably brief, running about a hundred pages with three of them leaning a little bit to the side of mercy. Each of them is priced at \$2.50.

Of these books the one which at first glance will impress some readers as having the least to do with religious celebrations is *Halloween Through Twenty Centuries*. Yet the reader with a flair for words will note that the name of this night which many have

believed to be set apart for committing depredations with more or less impunity comes from the same root as the word "hallowed" which the Lord's Prayer has made familiar to all of us. The term can be readily traced back to the Anglo-Saxon word, *halig*. Probably the traditional school-boy is not supposed to know that the night of October 31 was originally the eve of All-hallows, or Halloween, or All Saints' Day, which as the name suggests was once one of the most solemn festivals of the church. Even if this is outside of the range of knowledge of every school-boy, it is not always necessarily new information to his father and mother.

But at this point certain questions more or less mystifying to many of us obtrude themselves. Here there is a paradox. The highly solemn church festival has become tied up in the thinking of many with roistering rites with which the church has always been at war. Why do ghosts, fairies, and goblins walk the streets on this night in particular? Why does the witch with her broomstick and black cat leer at us from so many windows? The authors of *Halloween Through Twenty Centuries* end the first paragraph of the book by telling us: "We cannot understand this curious mixture unless we go back into history and unravel the threads from which the present holiday pattern has been woven." This is one of the things that the book does for us.

Its readers can count on the range of their information about this subject being considerably extended. Although not all Halloween customs have been, or are, unalloyed joy to everybody, most of these chapters are pleasant reading. One of the best has to do with Halloween festivities in Scotland and is entitled "To Burn Their Mits and Pou Their Stocks." Of course, this means something, and the authors do not neglect to explain it. The chapter on "Witchcraft in New England," lugubrious and tragic as its background may be, is informing and thought-provoking.

The last chapter of *Halloween Through Twenty Centuries* brings the discussion entirely up-to-date and down-to-earth, its caption being "Trick or Treat." This is an explanation of the predominant practice of gangs of children dressed in fantastic costumes with weird masks flitting from house to house ringing door bells and shouting "Trick or Treat." This custom, which has both its pros and its cons, is not simply a current epidemic. Like many characteristics of Halloween its roots are far back in the past. The idea of masking and begging may stem from more than one precedent, but there is no doubt that like other Halloween customs its origins belong to bygone centuries.

The longest book of the five is *Easter, Its Story and Meaning*. This is a work of exceptional scholarship and contains much information which is not accessible elsewhere to the rank and file of readers. There is much data concerning symbols and customs, some of which were not Christian in their origin. Dr. Watts begins his explanation of the significance of Easter with the frank statement that "the story of Easter is not simply a Christian story" and adds, "The full story of Easter is a most complex mixture of history and mythology—so much that the difficult task of distinguishing between the two is far beyond the scope of a short book." There is no questioning of the historical fact of the resurrection and its tremendous place in Christian thought and life. There is, though, a recognition of the plain truth that our

Illustrations

(From page 33)

he ever drank to be popular. Paul hated intemperance—and he was the most distinguished man of his age! He would never have appeared in the "Men of Distinction" liquor ads in our modern magazines.

A preacher out in Illinois recently got a little angry about those ads; he suggested that some other stories of other men of distinction be told. The story, for instance, of the intoxicated man who on his way home from a party crashed into a wagonload of hayriders and seriously injured a dozen of them; socially and in his profession, the man was "tops." Or the story of the dead man whose body lay for days un-

claimed at the city morgue; he had been a world-famous musician with an income of \$6,000 a week. Or the big league ball player found dead in a hotel room, the walls spattered with blood where he had actually battered himself to death in his drunken frenzy. Or the movie star arrested for drunken driving—and the next day dropped by her studio. Or the society matron in the big mansion who had her baby taken away from her by a court because she never could stay sober after dark!

Timothy may have been in court for preaching when preaching was forbidden—but he was never in court for intemperance, or because he needed a drink now and then in order to keep working!

(Turn to page 36)

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34 to 24 Per Cent

Diocese of Rochester, 34%; Diocese of Scranton, 33%; Diocese of Pittsburgh, 31%; Diocese of St. Cloud, 30%; Archdiocese of Milwaukee, 30%; Archdiocese of San Antonio, 30%; Diocese of Paterson, 29%; Diocese of Marquette, 28%; Diocese of Gallup, N. Mex., 28%; Diocese of Burlington, Vt., 28%; Diocese of Albany, 28%; Diocese of Rapid City, 28%; Diocese of Syracuse, 28%; Diocese of Trenton, 28%; Archdiocese of Detroit, 28%; Archdiocese of New York, 28%.

Archdiocese of Philadelphia, 26%; Diocese of Superior, Wis., 26%; Diocese of Saginaw, 26%; Diocese of Sacramento, 26%; Diocese of Portland, Me., 25%; Diocese of Brooklyn, 25%; Diocese of Greensburg, 25%; Diocese of Cleveland, 25%; Diocese of Tucson, 24%; Archdiocese of San Francisco, 24%; Diocese of Duluth, 24%; Diocese of La Crosse, 24%.

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Diocese of Pueblo, 23%; Archdiocese of Omaha, 23%; Diocese of Bismarck, 23%; Diocese of Helena, 23%; Diocese of Joliet, 22%; Diocese of Erie, 22%; Diocese of Camden, 22%; Diocese of Altoona, 22%; Archdiocese of St. Louis, 21%; Archdiocese of St. Paul, 21%; Archdiocese of Cincinnati, 21%; Diocese of Youngstown, 21%; Diocese of Monterey-Fresno, 20%; Diocese of Madison, 19%; Diocese of Fargo, 19%; Diocese of Toledo, 19%; Archdiocese of Baltimore, 19%; Archdiocese of Los Angeles, 18%; Archdiocese of Dubuque, 18%; Diocese of Cheyenne, 17%; Diocese of Winona, 16%; Diocese of Fort Wayne, 16%; Diocese of Great Falls, 16%; Diocese of Crookston, 15%; Diocese of Sioux Falls, S. Dak., 15%; Archdiocese of Sioux City, 15%; Diocese of San Diego, 15%; Diocese of Reno, 15%; Diocese of Evansville, Ind., 14%; Archdiocese of Washington, D. C., 14%; Archdiocese of Louisville, 14%; Diocese of Peoria, 14%; Diocese of Rockford, 13%; Diocese of Galveston, 13%.

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of Steubenville, 12%; Diocese of Kansas City in Kansas, 12%; Diocese of Salina, Kan., 12%; Archdiocese of Denver, 12%; Diocese of Dodge City, Kan., 12%; Archdiocese of Portland in Oregon, 11%; Diocese of Grand Island, Nebr., 11%; Diocese of Belleville, Ill., 11%; Diocese of Spokane, 10%; Diocese of Seattle, 10%; Diocese of Yakima, Wash., 10%.

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Meaning of Festivals

(From page 34)

traditional Easter observances come from many sources.

The subject of Chapter Two is "The Mysterious Egg." When we take up this topic we are compelled to admit that in our observances of religious festivals solemnity and frivolity often go hand in hand. Possibly this is most apparent in connection with Halloween. It happened as I was first reading the account of the sacred meaning of "The Eve of All-hallows" a handful of corn rattled against my window. On the surface, eating eggs is not an especially religious observance, but how large it used to loom in our thinking about Easter.

On the farm on which I spent my boyhood those who "hunted the eggs" noticed that toward Easter they became rather scarce. This was not because the hens were on a strike, the real explanation being that it was a family joke to hide the eggs at this time of the year. Then the night before Easter the perpetrator of this particular piece of humor came proudly into the kitchen with a heavily laden basket full of eggs: brown ones and white ones, clean ones and dirty ones, large ones and small ones, with a few duck eggs for dessert. Eggs were the *pièce de résistance* at all three meals and the one who could eat the most of them won a distinction of which he was inclined to boast for days.

Little did anybody on that farm or those adjoining have any idea that this

debauch of egg consumption belonged to a tradition as old as history. In his discussion of the story and meaning of Easter Dr. Watts says, "We must begin with the egg. The egg is not, indeed, the most important thing about Easter, but it is certainly the first memory of the feast which most of us recollect from childhood. Furthermore, an egg is a beginning, and Easter is a feast of beginnings, of the emergence of life from darkness and death."

The place of the egg in Christian history has been the subject of many more or less learned discussions down through the centuries. Thomas Aquinas, one of the most erudite and influential of Christian theologians, thought it worth while to give some attention to the immemorial riddle, "Which came first, the egg or the hen?" His opinion being heavily on the side of the hen, he argued, "Every imperfect thing must needs be preceded by some imperfect thing: for seed is from animal or plant." Some trace the Easter egg to St. Augustine's comparison of it with the virtue of hope, and in particular with the hope of eternal life, because the egg, like it, represents a hope that has not come to fruition. But the problem of Easter goes back much farther than this. It takes us into the early history of the oldest civilizations on earth. Dr. Watts closes his discussion of "The Mysterious Egg," by saying "It remains a symbol of the most remote beginnings of our universe before heaven and earth and time were born."

Easter, Its Story and Beginnings sheds light on other aspects of the subject. Symbolism looms large in its general approach. The last chapter takes up "The Secret of the Symbols" and is especially rich in scholarship. The book contains a number of illustrations from great artists among which are the pictures of the resurrection by Albrecht Durer and El Greco. Each chapter has at its beginning a headpiece drawn by the author.

My giving primary emphasis to two of these books has been determined by the exigencies of composition, especially that of space. This does not imply that the other three are inferior. Although *We Gather Together*, the *Story of Thanksgiving* and *400 Years of Christmas* are good reading any time in the year, they will be of particular interest at the appropriate time of the year. The same might be said of *Passover, Its History and Traditions*, which is an absorbingly illuminating piece of writing.

Every contact the Christ of Christmas had with people was to help them get back their self-respect . . . ours to encourage goodwill and fellowship.

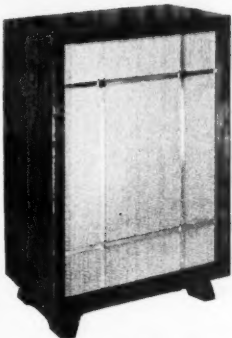
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AN EASTER SUNRISE SERVICE

Palm Sunday to Easter

by *Harley Henderson**

INSTRUMENTAL MUSIC

LEADER: "As he was drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, 'Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest!'" (Luke 19:37-38, Revised Standard Version)

LEADER: We have come to the climax of one of the most outstanding seasons of the year. There are a number of memorable days but none are more sacred to Christian people than Easter. For some forty days, many followers of Christ have practiced some type of fast or sacrifice. Particularly, has this last week been of tremendous importance to all Christendom. It is a time when Christians pause to consider the blessings peculiar to them because Christ Jesus pointed the true road to happiness and peace. He endured many hours of indescribable agony through physical and mental suffering but achieved the rich satisfaction in having lived a victorious life. A life that brought peace and contentment because it reached through the finite into the infinite. Thus, some 2000 years later, we pause in silent meditation before the Prince of Peace. Today, our voices will break forth in songs of praise for the life so unselfishly given to us.

The Triumphal Entry

LEADER: The last week of our Lord begins with his triumphant entry into Jerusalem. A note of spiritual triumph is expressed by writers of the Old Testament. One outburst of praise is found in the Psalms.

READER: "O Lord, our Lord, how excellent is thy name in all the earth!" (Psalm 8:9)

LEADER: Zechariah proclaims:

READER: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: he is just, having salvation; lowly, and riding upon an ass, and

upon a colt the foal of an ass." (Zechariah 9:9)

LEADER: The ancient Hebrews not only spoke of victory but endeavored to make it a reality when, a few centuries later, multitudes ushered a living Saviour through the gates of Jerusalem. They thought his mission was to establish a divine kingdom on earth with their city as the capital. Thus, they welcomed him with songs and laughter. As for Jesus, he was little concerned over external demonstrations of popularity for he saw a blind world rushing headlong after temporal power. In this moment of apparent triumph, he was overshadowed by sorrow for a people so near and yet so far from their heavenly Father, and eventually gave expression to this anxiety in that immortal pronouncement so characteristic of those who love deeply.

READER: "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" (Luke 13:34, Revised Standard Version)

LEADER: (Prayer) O Thou living Christ manifest thyself to us. May we catch the true meaning of thy kingdom. A kingdom of love and righteousness. A kingdom in which gentle hands administer to those suffering the agony of disease, and a loving voice brings comfort to hearts broken through the tragedies of life. Grant that the inspiring rays of eternity shall touch our souls to lift us above the sordidness of greed and hate lest we too expend our energies in preserving the temporal rather than magnifying the eternal. Through the name of him whose kingdom of kindness and love has no end, we pray. Amen.

Condemnation and Mockery

READER: "And some began to spit on him, and to cover his face, and to strike him, saying to him, 'Prophecy!' And the guards received him with blows." (Mark 14:64, Revised Standard Version)

LEADER: The life that through unstinted devotion to God lives victoriously must expect misunderstanding and even persecution. Both the Psalmist and Isaiah recognized this fact. Notice

how vividly they draw a map depicting the highway of eternal life upon which Jesus chose to travel.

READER: "All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying, He trusted on the Lord and he would deliver him: let him deliver him, seeing he delighted in him. — The assembly of the wicked have enclosed me: they pierced my hands and my feet." (Psalm 22:7-8; 16b)

LEADER: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation: for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he has done no violence, neither was any deceit in his mouth." (Isaiah 53:7-9)

LEADER: They took Jesus in the darkness of night, because their deed was evil, and brought him before a most audacious church council. The famous Jewish Sanhedrin, known as well for its hateful work as for its beneficent deeds. Here Jesus was mocked, slapped and spit upon but he uttered not one scathing word. The fervent prayer, "Father if it be possible let this cup pass from me, nevertheless, not my will but thine be done," uttered in the garden of Gethsemane proved a source of strength now. The Father was watching over his Son.

When the unjust trial was over, Jesus started toward Golgotha with a heavy cross on his back. The last lap of physical torture would soon be over. The midnight hour was at hand.

HYMN: "The Old Rugged Cross" (One verse)

Crucifixion

READER: "And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left." (Luke 23:33, Revised Standard Version)

LEADER: The Psalmist realized bitter agony would be the fate of him who dared to live in accordance with the will of God.

READER: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Psalm 69:21)

READER: "My God, my God, why hast thou forsaken me? Why art thou so far from helping me? — They part my garments among them, and cast lots upon my vesture." (Psalm 22:1; 18)

LEADER: On the cross, Jesus prov-

*Minster, First Baptist Church, Broken Bow, Nebraska. This was originally given as a radio presentation. It is equally adaptable to church chancel. The number of readers used may be adjusted to the local situation.



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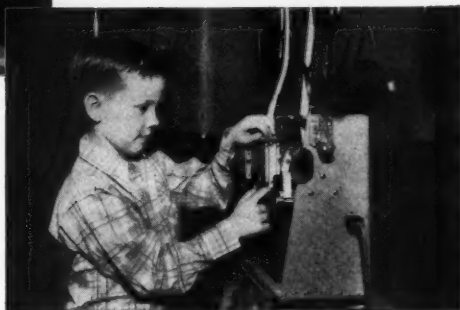
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ed himself to be the Son of God. Notice his undying faith, boundless love, and the effect that last hour had upon those standing nearby.

READER: "But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed."—"And Jesus said, 'Father, forgive them; for they know not what they do.'—"One of the criminals who was hanged railed at him, saying, 'Are you not the Christ? Save yourself and us!' But the other rebuked him, saying, 'Do not fear God, since you are under the same sentence of condemnation. And we indeed justly; for our are receiving the due reward of our deed; but this man has done nothing

wrong.' And he said, 'Jesus, remember me when you come in your kingly power.' And he said to him, 'Truly, I say to you, today you will be with me in Paradise.'"—Then Jesus crying with a loud voice, said, 'Father, into thy hands I commit my spirit!' And having said this he breathed his last. Now when the centurion saw what had taken place, he praised God and said, 'Certainly this man was innocent!' (Luke 23:23, 34a, 39-43, 46-49, Revised Standard Version)

LEADER: Let us pray.

READER: Our Father, may we, as followers of thy son Jesus Christ, be ever mindful of the fact that mankind stands equal in thy sight and that enmity toward a brother draws us in a

circle of self-centered living rather than Christ-centered forgiveness.

READER: Grant O Righteous Father, that each of us be endowed with a consciousness of thy divine presence so forcefully that no earthly disappointment can shake our faith, and that in the dark hours of despondency we may, with a crucified Saviour, call thee "Father."

READER: Fill us with new hope, new vision, new courage and renewed trust in thy leadership.

READER: Father, may the newness of the day make us mindful of a bright tomorrow after the deep shadows of night. Help us cling to a twinkling star of light when all the world has turned aside.

READER: Our Gracious Heavenly Father, we pause in humility before thee for the gift of thy Son, and ask for strength and courage enriched by the ever abiding presence of thy love to follow His leadership and, if need be, be crucified with him, saying, "Father, not my will but thine be done." Amen.

Resurrection

READER: "Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came, rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, 'Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he said. Come, see the place where he lay.'" (Matthew 23:1-6, Revised Standard Version)

LEADER: Our thoughts have led us through a succession of events from a triumphant entry into Jerusalem to a cursed death, as the Apostle Paul pointed out when he said, "Cursed is every one that dieth upon a tree," but the curse became a blessing and now a victorious Christ walks in our midst. Hence, it is fitting we sing that victorious song, "Christ Arose."

HYMN: "Christ Arose" (One verse)

LEADER: The Psalmist declares:

READER: "I shall not die, but live, and declare the words of the Lord." (Psalm 118:17)

LEADER: Hosea verifies this same thought:

READER: "After two days will he revive us, in the third day he will raise us up, and we shall live in his sight." (Hosea 6:2)

LEADER: Where once the blackness

Ministerial Oddities

Selected by
Thomas H. Warner

"Why, what's the matter, dear?" Nellie's eyes were troubled, and her voice almost tearful, as she shut the lid of the piano, and answered her mother's question. "Papa can't stand my practicing. 'Course I know he's writing his sermon, and it is a nuisance, but how ever can I get my scales if I don't practice them?" "O," returned the mother, uncovering the keys, "use the soft pedal, that's the way to do it."

Ministers' sons in Britain are taking high governmental positions. Myrddin Evans, son of a Baptist minister, was appointed administrative head of the Ministry of Labor. Dr. Elwyn Davies was appointed secretary of the University of Wales, he is the son of a prominent Independent preacher. Eric Evans was appointed registrar of the University of Wales, he is also the son of an Independent minister. Success has not led these men away from the religious traditions of their homes.

President Woodrow Wilson was a minister's son. He was asked by Christian F. Reisner, "Why does the world so generally charge that ministers' sons go wrong?" Wilson replied, "Because it does not know the facts. Dr. Reisner examined *Who's Who*, and found one name in twelve to be that of a minister's son. They had eighteen times as many as the sons of other professional men."

Among men who made their mark in English history an investigator found 1,270 sons of ministers, 510 sons of lawyers, and 350 sons of doctors. Of the ninety-nine foreign members of the French Academy of Science one in every eight was a minister's son, and of the forty-eight members of the English Academy of Science one in every six was reared in a clerical home. The French sci-

of midnight and death stared us in the face, now we see the light of the only begotten Son of God brightening our paths. It is the risen Christ who says:

READER: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live." — "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so would I have told you that I go to prepare a place for you? And when I go and prepare a place for you I will come again and will take you to myself, that where I am you may be

entist, De Candolle, said that "the sons of clerical families have actually surpassed, during two hundred years, in their contributions to the roll of eminent scientists the contributions of any other class."

In 1944 *The Pathfinder* carried this item: "A man-sized preacher at the age of seven, is the description hundreds of Midwest folks are using for Ardele Murdock, who hit the pulpit trail when most boys his age are playing cops and robbers."

"Said to be the youngest ordained preacher in the world, Rev. Murdock, says Arthur Pickett, in charge of youth activities in Detroit's Everybody's Tabernacle, 'seems to have been born with a pulpit manner. Those who heard him during the seven nightly services at the Tabernacle will find him wise far beyond his years.' The child-preacher takes on the full responsibilities of an adult minister. His sermons are delivered extemporaneously."

In his *History of the Reformation*, D'Aubigne says that as the festival of the resurrection of Christ ought to be celebrated with joy, the Catholic preachers put into their sermons everything that would raise a laugh. One imitated a cuckoo. Another hissed like a goose. One related indecent stories. Another recounted the alleged tricks of St. Peter.

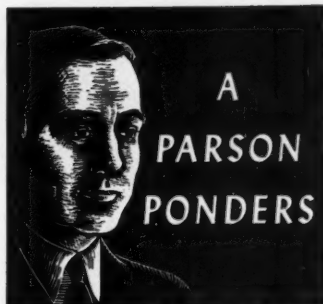
According to the same authority, before the Reformation, in the Church of All Saints, Wittenberg, there was shown a fragment of Noah's ark, some soot from the furnace of the three Hebrews, a piece of wood from the cradle of Jesus, and 19,000 other relics. At Schaffhausen the breath of Joseph was exhibited, which had been received by Nicodemus in his glove.

also." (John 11:25; 14:1-3, Revised Standard Version)

LEADER: With the glorious Easter message in our hearts, we can say with Frances J. Olcott:

READER: "I believe that life everlasting flows from the Fatherhood of God as the stream from the spring. I believe that the Risen Christ is the visible witness to the sublime truth that the grave has no victory, and death no sting. I believe that immortality is something to be lived rather than something to be proved. I believe

(Turn to page 50)



Speaking of inflation (and who isn't?) the question of insurance naturally enters into the conversation. Clergymen, in particular, feel the pinch of rising costs and falling dollar values. "What shall we do about it?" they anxiously inquire.

One thing needs to be said, first, last, and repeatedly: We don't know all the answers. Those who know least about the future talk most about it. Conversely those who know the most maintain an eloquent silence.

And yet some facts need to be proclaimed from the house-tops. One rather neglected truth should be repeated over and over. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1947. Some were raised at that time; some were lowered. But in the five-year period there has been no increase in costs. Costs have been soaring for almost everything but protection is priced at the old figure. It would seem to still be a wonderful bargain.

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The God of Victory

An Easter Sermon by Clifford O. Simpson *

Thanks be to God who giveth us the victory through our Lord Jesus Christ. —I Corinthians 15:57.

WE celebrate on Easter an act which God himself did for us in Jesus Christ. He showed to us that the grave is not the final authority but that he is our Sovereign Ruler and in Jesus Christ he has given us the victory. You may not believe in immortality but say not that it does not matter. It is important. It makes a difference in this life and in the life to come.

To show this difference imagine for a moment a person travelling through the darkness. He is not quite sure of where he is going and is bewildered and confused by the darkness about him. He comes to the edge of a pond. The water is frozen. The ice is very slippery. He cannot go back, he cannot turn to the right nor to the left. And so, bewildered and confused, he starts out across the ice. After he has gone a little way in the darkness, he slips and hurts himself. Confused and bewildered he curses the ice and the darkness and says, "What's the use?" because he is not sure where the distant shore is and if he should reach it he is not sure there is anything there but darkness and cold and more slipperiness.

In contrast with that, consider another person who, travelling the same way in the darkness, comes to the edge of the pond, and without too much indecision sets out across because he knows that on the far shore is a light. He has been following that light and he pursues it even now in the darkness and across the slippery pond. He, too, falls and hurts himself. Rising, he struggles on towards the light because he knows there are those who wait for him. There are those who love him. There is warmth and light and love. In that faith and in that hope he moves out into the darkness knowing that love waits for him on the other side. Say not, my friends, that it makes no difference. But believe on the Lord Jesus Christ and participate in this victory that God has given us—a victory for you and for me, a victory of faith over fear, victory of hope over despair, of love over death. Let us look at each of these victories in turn.

God Gives Us the Victory of Faith Over Fear

First then, the victory in Christ that we have of faith over fear. Faith is a very prominent element in the resurrection story. In those ten short verses read a moment ago there are two places where the disciples heard the phrase, "Fear not"—the first from the angel and then from Jesus himself. You remember in another place that the disciples, in fear, were gathered behind closed doors. Notice that they were there "in fear." I wonder what they were thinking about.

Perhaps one of them was thinking about the glory of the last Sunday, of Palm Sunday when the people shouted "Hosannas" and waved their palms—and now, "Where was all that today?" Another was possibly thinking that he had pledged himself willing to die for Christ, but he had fled instead. Perhaps two or three were talking in the corner about those words of Christ that on the third day he would rise again and "what was this wild rumor that the women were saying among themselves about the empty tomb?" There was Peter wondering if his denial was now permanent, and John remembering the bickering among the disciples at the Last Supper. They all felt that when those nails were driven in by the hammers of Rome that not only the body of Christ was crucified but also their faith. Into that vacuum came fear—fear that perhaps their hope, and it was a beautiful hope, was only a dream after all. Fear, not only for their own physical safety, but fear that the ultimate reality was nails and spears and hatred. Not just the physical fear that man can conquer by blustering or by screwing up his courage to a particular point, but the cold penetrating, chilling fear that nothing mattered, that nothing is important except the mailed fist of might.

Into that group of fearing disciples Jesus came and with his coming, faith conquered fear. Faith came flooding back into their lives and they were different men because now they knew that spiritual qualities are important and that death is not the end. We can read in the gospel record of those men and what their faith did in conquering their fears. They stood before magistrates and said, "We must obey God rather than men." We read about the boldness of Peter and the disciples. We

*Minister, Center Congregational Church, Manchester, Connecticut.

read how Stephen was killed as people stoned him. There was a faith that helped him then.

It has been written that fear of death is the mother of all fear and with Christ's coming that fear has been removed because we live in a state of jitters when that fear is not removed, parents are forever in a dither about their children. We know that "in the midst of life we are in death." There is a possibility of it at any time. But having taken reasonable precaution we must still live on in faith. "In heaven the angels do always behold the face of my Father." As Hebrews say, "All those who through fear of death were all their life subject unto bondage," are now freed. That fear is removed by the Easter message.

A rusty nail, a speeding car, a falling tile, a germ show how close we are to death. If we live in constant bondage to death, our nights will be a constant tossing and our days a living hell. Say not that immortality makes no difference. Rather find the faith in the living Christ that will drive out this fear and free us from that bondage. This faith in Jesus Christ lets us know also that virtue is important, that the spiritual realities are realities, that it is more important that we be right than that we live. As Paul writes, "We do not labor in vain in the Lord."

Consider a soldier on a distant coast doing lonely sentry duty, tempted to go to sleep but by some screwing up of his will is able to keep awake. Or consider a nurse caring for some lonely person in a garret who has been deserted by her husband and family, tempted to withhold some of the ministry just because it is extra work and a nuisance, no, she remains faithful to her trust. Consider the young girl on a date away from home, or the traveling salesman in a distant city. What we do even at the cost of our popularity or even at the cost of much inconvenience and expense to ourselves is important so long as we do it in the Lord. A young boy late to school with some others cooked up an excuse, but he finally reneged by saying, "What's an hour after school compared with my honor?" We know that morality is important and the resurrection story confirms this deep conviction.

One of the senators investigating this gambling scandal in America, recently appealed for a return to simple morality. We will not return to any morality until it is undergirded by a faith. Malek, of the Lebanon, a great Christian statesman, pleads that we might find this faith that there might be greater morality within the world. A Christian theologian says, "We need a revitalized faith in man's creation and

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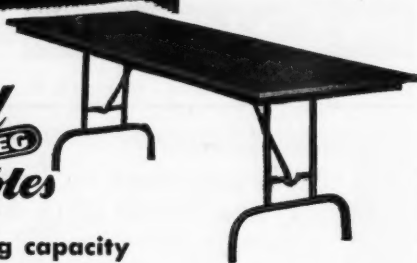
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redemption by God. The people who will best serve this world are the people who believe in another world." And so we find the resurrection story an implication for international relations and for individual living.

You recall the trial of those communists in New York and how Judge Medina faced opposition, ridicule, and threats. This judge is a very Christian gentleman. He believes in daily prayer. He believes in the Risen Christ. He has gone to church all his life. He has prayed in church for the people that he has to sentence in one way or another and recently he described the trial in New York and how on Friday, June 3, 1949, he was confronted with some opposition and yet he showed no fear. He sentenced the person and pandemonium broke out. The defendants jumped up, the lawyers jumped up, the spectators jumped up yelling and a great hullabaloo broke out and some of the people started going toward him there on the bench. He sat calmly, quietly and didn't raise his voice at all and these are his words:

"I tell you that my unguided will alone and such self-control as I possess were unequal to the test. If ever a man felt the presence of someone beside him, strengthening his will and giving him aid and comfort, it was I on that day." Truly Easter to the early disciples and to us today is a message of faith. Jesus comes to us and says, "Fear not." He speaks to the United States, "Fear not," to the United Nations and to the world, "Fear not." "Thanks be to God who giveth us the victory through our Lord Jesus Christ—of faith over fear."

Thanks Be to God Who Giveth Us the Victory of Hope Over Despair

In the second place, Easter is the victory of hope over despair. You remember those two disciples coming along the Emmaus Road who going home from Jerusalem were overtaken by Jesus and did not recognize him. That is a long road, a lonely road—I have walked it—and as Jesus overtook them he questioned them and wondered at their unhappiness and despondency. They told him what had happened in Jerusalem and said, "We had hoped that it was he which should redeem Israel."—"We had hoped,"—What a tragedy and pathos is in those words! For centuries Israel had longed for a Messiah. The prophets had talked about it, people had prayed for it and at last Jesus came,—announced by angels in the sky and the effulgent star, confirmed in baptism by a voice from heaven, strengthened on the Mount of Transfiguration acclaimed on Palm Sunday as the people shouted about all

(Turn to page 46)

EASTER BRINGS LIGHT TO DARKNESS

A Candlelighting Service for Youth*

PERSONNEL: Five young people, one obviously a youth, and organist or pianist who can play in darkness or light. Also minister or other adult to represent the church.

EQUIPMENT: A tall candle for the altar and four shorter candles. We used candle holders on the altar, too.

The service is introduced as an experience in worship that can be an experience in worship, with the help of those who comprise the congregation. The two hymns are announced by number so that there is no need for further introduction.

The service opens with the singing of "Day Is Dying in the West" by the entire congregation. As the Amen fades away the lights are extinguished, with just enough at the altar for the minister. During the hymn he has lit the tall candle on the altar, located in the center with the cross raised so that it is still above the candle.

MINISTER: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob."—Psalms 25:1-6.

Then there approaches from the darkness of the back of the church a youth. He carries a Bible and a lighted taper (a new lighting taper is long enough).

YOUTH: I come as a youth to the church, seeking for a way to serve God. What can I do to prove my love?

MINISTER: Jesus said: I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life. (Pause) Jesus said: And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in

God. (Pause) Paul said: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

(Pause) Jesus said: (and here the minister takes the taper and lights it from the candle on the altar) Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. (Handing the taper to the youth) Go, and God go with you.

The minister retires to the darkness at one side of the altar, and the youth starts back down the aisle. Quietly, the other four, each carrying a candle, have gone to the four corners of the room. The soft music background is a medley of familiar hymns. The youth goes to a distant corner. There he is greeted with:

"How long wilt thou forget me, O Lord? For ever? How long wilt thou hide thy face from me?"—Psalms 13:1.

* * * I represent the sorrowing of the earth. We do not know the Christ, for nothing can help us out of our misery. What do you offer?

YOUTH: (Lighting the candle with his taper) Jesus said:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."—Matthew 5:3, 4, 10, 11.

Leaving there he goes to the opposite corner of the room, where he finds another person in the dark with an unlighted candle. That person says:

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one."—Psalms 14:1-3.

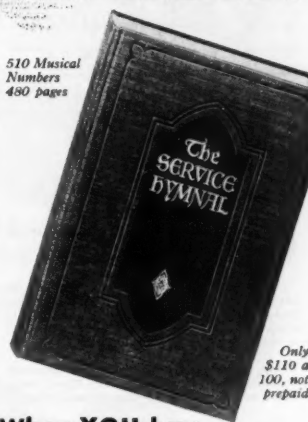
* * * I represent the misguided of the earth. We do not know the Christ because other gods seem far better to us. What can you do for us?

YOUTH: Jesus said: (Lighting the candle in the hand of the one in darkness)

"I am the way, the truth and the life: no man cometh unto the Father but by me. If ye had known me, ye

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*This service was prepared by the Reverend E. Brentwood Barker and Kenneth Scott and Gayland Zickert of Gridley Congregational Church, Beloit, Wisconsin. Mr. Barker is now minister of the First Congregational Church, Big Timber, Montana.

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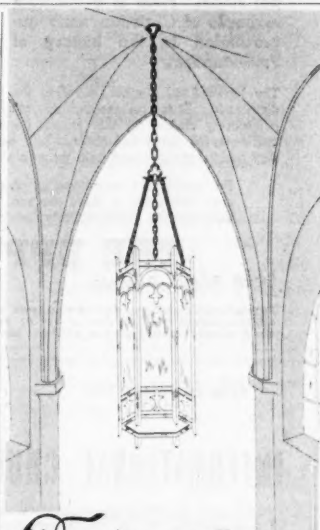
denials that he did not know him. Now he knows that God is eternal, that God in Christ shows that love is victorious over death and that it is possible for an individual to defy the world because our love lasts on. Contrast the way Coue died and Jesus. Coue tried to pull himself up by his bootstraps—"Day by day in every way, I'm getting better and better." He was doing something himself. He died in Paris of a broken heart because he couldn't stand the ridicule of men. Jesus believed that his father would pull him up and in that faith he died with men ridiculing him, but putting himself into his father's hands. That faith was vindicated on Easter. So, too, do we know that love lasts on.

Before the second world war, Alfred Sadd, an Englishman, went out to the Gilbert and Marshall Islands as a missionary. He died at 33—just like his Lord—when the correspondent announcing it on the air said, "Missing, believed dead," he changed the word to read, "Missing, believed immortal." This is the story: Alfred Sadd was a gay, young, breezy kind of person. He was devoted and very versatile. He was clever in dramatics. He was skilled in yachting. He was courageous, hopeful and cheerful, a young man with unusual gifts. As he went out to preach

the gospel of the Risen Christ, he was received with great joy by these people. And then Pearl Harbor came. They were all interned and sentenced to hard labor. Alfred Sadd refused to leave these men he had come to minister unto. The Japanese commander decided that all of these people should be killed. Alfred Sadd went with them. He was supposed to walk across the Union Jack, his nation's flag. But he picked it up and kissed it, handed it back to the commander of the Japanese group and they all marvelled at his courage. The prisoners were lined up but Sadd stepped out of line and spoke to them and then stood first in the line that he would be the first killed. An eye witness relates that those others were happy and unafraid when they saw his courage. In the broadcast when the rumor first came through, this was said, "There is something about this life in its single-mindedness, its purpose, and the faith in which it was met and conquered, that carries its own peculiar power." Alfred Sadd, "Missing, believed immortal."

"Thanks be to God who giveth us the victory through our Lord Jesus Christ"—the victory of love over death.

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in darkness giving up with a despairing curse; and the other moving on in that same darkness on that same slippery footing but moving on towards the light of eternal life as revealed in Christ Jesus our Lord. Times may seem dark and it may appear that God has left the earth. But we know that God is here, and he always has been. It seemed that first day when chaos ruled that things were dark, yet God created the world and order and light. It seemed as though the Pharaohs of Egypt had bottled up God's chosen people and defeated Jehovah, but Moses led them through the Red Sea and into the Promised Land. It seemed as if the sins of the people had corrupted the religious life of Israel by the power of Baal and God again was in darkness, in defeat. But no, he called to his aid men like Amos, Hosea and Isaiah and they preached the gospel of justice and love and holiness. It seemed as if Herod's soldiers had defeated him at the slaughter of the innocents but God led Jesus and Mary and Joseph down into Egypt. Again on Good Friday, it seemed that the powers of Rome had sealed up this trouble maker and done away with him once and for all—but No, God still was sovereign of the world, God still was the Ruler and the Creator; he came down and lifted his son out of the grave and showed to us that love lives on, that these things are important, that there is a difference between darkness and light, between immortality and virtue. And he, the God of this great earth, has given to you and to me in Christ Jesus this victory—the victory of faith over fear, of hope over despair, and love over death. "Thanks be to God who giveth us the victory."



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March, 1952

THE PERILS OF PUBLISHING

The Publisher's Crooked Channel

by William R. Barbour*

NORTHEAST of Cuba ships sailing on their courses to and from the Panama Canal must pass through a narrow six-mile crooked channel and at night be guided by a light which keeps them from rocks and shallow water.

Our freighter tonight is right there where, in days of sail, pirates waited and the winds blew. Many a ship lies below these waves, broken, forgotten.

In a certain sense book publishers today are passing through a crooked channel with rocks near by—all too near for comfort. Costs are excessive, there is a limit beyond which the public will not go in the price of books, sales are uncertain and it is necessary as never before to observe the utmost care and caution in selecting new books for publication. Prompt and substantial sales of first editions of much larger quantity than before are needed. Indeed, publishers generally expect to make no profit on the first 5,000 or more copies sold and dream and hope that edition after edition of new books will help to pay for the ever mounting overhead.

Publishing of books has always been a risky business, and strict adherence to basic principles has been as essential to success in publishing as exact following of a course at sea through a rocky, shallow channel.

Stanley Unwin, author of a standard book on book publishing and an English publisher who merited being honored as Sir Stanley Unwin, many years ago picked up a book in his London office and said to me, "Sales? Not many. I did not publish that book to sell a large number. I published it because it should be published."

Those days are over in this country, if publishers are to stay in business and we feel that this is true now in Great Britain, also. As a result many worthwhile manuscripts are declined and a few are reserved for possible future publishing, if and when the present winds die down a bit and publishers can sail ahead with more assurance.

A relatively new phase of book publishing is being watched with keen interest by the publishers themselves, and

by all interested in the industry.

Gradually authors of ability, and some who just have a flare for putting down on paper words and stories which are off color, have sensed a chance to make a "killing." One old time publisher of fiction told me that such an author almost banged down such a manuscript on his desk and remarked, "Here is a chance for you and for me to make some easy money. Now keep your blue pencil in your pocket. Publish this stuff just as it is or let me have the story and I will send it elsewhere. We might as well cash in on the public's interest in frank, lewd books as have some other fellows make the money out of such books." The book was published as it was submitted and soon a best seller was on its merry way.

Keep your eyes open and you will see the type of book which may ruin the reputation of publishers and bring about a strict censorship of books.

Two years ago at Barbadoes the Sunday morning Church of England service on our ship was conducted by a handsome, young, Canadian officer. We felt that the ministry certainly in this instance had lost out to the sea service. After lunch that Sunday, I saw the same young man reading a thick book which I recognized as that year's top selling book of fiction in the class of uncouth realism which has become so popular. Evidently, he was ashamed to be seen reading it, for he had wrapped it in a make-shift jacket of brown paper. This book and others in its class reach the limit in depicting scenes with words common in saloons or behind the barn.

Another more recent instance. A month ago, I could not help but overhear a man questioning a charming, intelligent young woman about what she got out of reading an army life best seller of 1951. "Oh, I just loved it! I learned a lot of new bad words and now know what men mean when they look around and say that, if there are no women present, they could tell a hot one."

Not long ago, several publishers of general fiction books met informally in New York City and the real dangers of publishing such books was frankly faced. None of them seemed proud of

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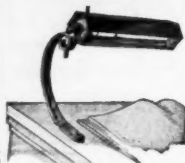


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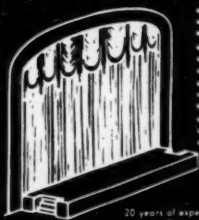
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their share in this type of reading matter but they realize that the reading public will buy such books eagerly and the publishers need any profit from any source to keep the wheels turning.

The manager of a Chicago bookstore told me three years ago that she was disgusted when she took home a popular book of fiction and she added, "Some day, and I hope soon, authors and publishers will get together and the result will be wholesome, lively, well written best sellers which will put this other ugly stuff in its place. It will hang itself."

Why am I writing about this crooked channel for the readers of *Church Management*? In every town and every city our young people are reading these sordid books. Forget the older generation. Our youth make up our future and these books are doing them no good.

This is a phase of publishing outside of the Revell field. We will cling to the insistence of our founder, Fleming H. Revell, never to publish a book which we would be ashamed to take home to our daughter.

Book stores have plenty of worthwhile books for sale and libraries are stacked with new and older books which are head and shoulders above the rough stuff fiction available today. Low priced classics are being issued. On this trip I am reading a paper edition of "Henry Esmund." That is safe enough—and so interesting that I can scarcely put it down to look at the ocean.

If pastors and parents wish to have an informing experience they might ask, "What have you been reading lately?" There are many like the elderly woman whom I saw recently in the New York subway reading her thumb worn Bible, but thousands are reading the type of fiction mentioned above. Too many!

What are your son and daughter reading? Are you sure that you know? You may have a shock, if you inquire!

Palm Sunday to Easter

(From page 41)

that the universe is God's house, that this world is not the only habitat of the living, but that in His house are many rooms. I believe in holding daily life under the quiet light of eternity, and in pasturing our thoughts in the amazing love of God."

LEADER: The challenge of John Oxenham becomes our challenge.

Where are you going, Christian, With your eager face, and fiery grace? Where are you going, Christian?

READER:

To fight a fight with all my might; For truth and justice, God and right.

LEADER:

Where are you going, Christian?

READER:

To lift today above the past; To make tomorrow sure and fast.

LEADER:

Where are you going, Christian?

READER:

To break down old dividing lines; To carry out my Lord's designs.

LEADER:

Where are you going, Christian?

READER:

To set all burdened peoples free, To win for all God's liberty.

LEADER:

Then God go with you, Christian.

BENEDICTION: The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up the light of his countenance upon you and give you peace. Amen.

COURTS BAR HOLDING OF SERVICES IN PRIVATE HOMES

Sacramento, California — Prohibiting a man from conducting church services in his own home does not constitute interference with religious freedom, a federal district court ruled here.

The court upheld the decision of Butte County Superior Court in the Northern California city of Chico which had granted that city's request for an injunction against First Avenue Baptist Church there. The lower court had held that the congregation, in holding services in a private home, was violating a city zoning ordinance restricting the area for residential purposes.

John Gray, a member of the congregation, appealed the decision to the federal court, arguing that the injunction infringed on freedom of religion. He asserted that the city had no right to regulate when and where a man might pray.

The federal court ruled, however, that the city ordinance did not prohibit a man from praying in his own home but merely prohibited the conduct of religious services in a home in an area restricted to private residences.—RNS

DR. MACLEAN, FORMER SCOTTISH MODERATOR, DIES

Edinburgh — Dr. Norman Maclean, former moderator of the Church of Scotland, died at his home in Skye at the age of eighty-two.

Dr. Maclean's last ministerial post was at St. Cuthbert's Church in Edinburgh, where he served from 1915 to 1936. Well known as a writer, his articles on the first world war were circulated throughout the British Empire. One of them was read in place of the regular sermon in many churches, both at home and abroad.—RNS

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by S. L. McKay*

READER:

When the day is o'er and the night shall come,
When broken are all the plans of life,
And the thoughts of my heart shall vanish away,
Will the dust be forever my bed?
And the grave forever my house?
Can this be my longest hope?
Can I not look for more than ashes?
Shall a man die and never live again?
O Hope, where is thy breath?
And where shall I look for thy strength and thy beauty?

CHOIR: "Unto the Hills" by Carrie B. Adams (A Psalm Anthem).

READER:

Yes, look, man of the earth,
Look to the Hill of the Lord;
For the Beauty of the Lord is upon the Hill,

*Minister, Associate Reformed Church, Salisbury, North Carolina. While we list the musical numbers used by the author each church may feel free to adapt the choir and congregational music to its own practices.

The Hill of the Lord where people bow down before God.

The strength of the Lord shall be thy hope,
The strength of the Lord upon Calvary,—

The act of the Lord on the Hill,
Look to the act on Golgotha Hill,
And it shall be to thee for Life.

CHOIR: "Bow Down Before Him" by E. S. Lorenz (A Psalm Anthem).

READER:

Go ye to the House of the Lord,
O man of the earth,
Go ye to the place where Hope is alive;
Go ye to the Temple of Peace,
Go and sit with your eyes unveiled;
Sit ye in the House of the Lord
Till Peace and Hope shall live in your heart.

CHOIR: "Peace Be Within Thy Walls" by P. W. Hill (A Psalm Anthem).

READER:

The Beauty of the Lord is upon the Hill,

The Hill where people give praise to God,

Praise for His wonderful works.

Where shall we meet together?

We of the earth, where shall we meet each other?

Rich ones, poor ones, good and bad,
Those who are glad, those who are sad,
Men of every color, men of every creed,
Men of every race, every human breed,
Where shall we meet each other?
Where shall we meet together?

CHOIR: "Praise Waits for Thee in Zion" by Herbert (A Psalm arrangement for octette).

READER:

Beautiful is the Place of the Lord,—
On every side doth shine the Beauty of the Lord;

The glory of the Lord
Is in His holy Place,
The Place where God doth meet
With men in the earth;
The Place where the Lord dwells,
How pleasant it is to those who meet Him there.

CHOIR: "How Pleasant Is Thy Dwelling Place" by Adams (A Psalm Anthem).

READER:

In the House of the Lord
The darkness turns to light;
The eye of the heart comes open
To the Beauty of the Lord,
The Lord Who gives Beauty for ashes,
Who gives Peace to the hearts of men;
The Lord Who brings joy to the world,
And Light to the lands that are dark;
In His House is the Light of the World.
Into His House shall they come,

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And it matters little in what section of the country you may be. Churches everywhere are having the same experience. Down in Greenville, Miss., a church campaign with an expectancy of \$100,000 was pledged \$132,000 by 415 subscribers for an average gift of \$318.

These are but two of the many church fund-raising campaigns recently directed by Lawson Associates, one of the country's leading church financing counselors.

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All the men on the earth who love life,
Who would see many days,
Who would see the ways
Of a Man Who gave up His own life
That those who live in the dark
Might ever live in the Light.

CHOIR: "The Lord Is My Light" by
Adams (A Psalm Anthem).

READER:

Pleasant are the hours spent in the
House of the Lord.
Pleasant are the times I spend in hear-
ing His Word;

It is good to dwell in the House of the
Lord;

It is there that the secret of the Lord
is heard;—

'Tis there my heart doth learn
The secret of blessing,
The power of His wonderful Love,

And the Beauty of His powerful Word;
In the House of the Lord
My heart doth sit as a child,
A child that looks to its father
For an answer to its question;
In the House of the Lord
My heart is a child
That goes to its mother
To still its fear
And dry its tear;
In the House of the Lord
My heart doth learn the secret
Of the blessing of the Lord.

CHOIR: "Upon God's Faithful" by
Noel Benson.

READER:

O man of the earth that I am,
I would I could share
In the wonderful Beauty of the Lord!
The Beauty that shines

Brighter than the sun that beams
From the top of the sky;
Brighter far than all the suns
From all the skies
Is the brightness of the Beauty of the
Lord.

O that I could taste of the Beauty of
the Lord!
That the Lord would give me Beauty
for ashes!

The life of a man is consumed in the
earth,
Consumed in the jaws of a monster
that flashes
Its wrath in a hellish and greediest
mirth
On all the children of men in the
earth,—
And ashes are left to men of the earth.
Ashes are barren and cold.

As I sit in the House of the Lord,
Would I be brazenly bold
If I wish I might taste of the Beauty
of the Lord?

CHOIR: "O Taste and See" (Psalm
words) by Noel Benson.

READER:

You shall taste, O man in the earth,
You shall taste if you look to the birth
Of the Beauty you see in the House
of the Lord;

The birth of a Love that lived from aye,
Ere the base of the earth was made.—
He was a Man Who lived as Light,
He was a Man and God combined in
One,

Whose living brought to light the Beau-
ty of the Lord,
For He is the Beauty of the Lord.

Look to the birth of His ageless Love
As He travailed in pain on the Cross,
And then you shall taste of the mar-
velous grace

Of the wonderful Beauty of the Lord.

CHOIR: "Great and Marvelous" by
W. J. Kirkpatrick.

READER:

As I sit in the House of the Lord
And long for a taste of the Beauty of
the Lord,

I hear that they slew Him and put Him
in a tomb,—

I hear that they hanged Him on the
cruel Cross of shame.

With thorns they crowned Him;
With sporting obeisance they mocked
Him;

With nails they hanged Him;
With jeers they taunted Him;
With a spear they thrust Him;
With a devilish glee they killed Him;
And the sun did fail,
And the earth did shake
At the darkness of the act
That was done at the place of a Skull.

The Lord of Light was He;
The King of Life and Love,
He came down from above;—
Into the deepest darkness He went;
Away from His Son God turned His
face,
And into the Pit He went, so grace
Might live in the hearts of men in the
earth.

CHOIR: "How Long Wilt Thou
Forget Me" by Pfleger.

READER:

Under the power of Death He put
Himself;

(Turn to page 54)

FIRE CONTINUES TO DESTROY**Protection Against Fire Losses***by George J. Bevans**

CHURCH and synagogue property is going up in flames at an unprecedented rate. On basis of nation-wide fire losses for all types of occupancies in first half of 1951, the property toll which fire will exact from America's houses of worship will be higher this year than ever before in the nation's history.

The toll has never been low. Between 1941 and 1945, according to National Fire Protection Association figures, an average of 2,500 church and synagogue fires yearly caused annual losses of \$4,800,000. By 1949, the latest full year for which fire-loss data are available, the number of blazes had increased to 3,200, and property waste, placed at \$9,000,000, had almost doubled.

Current inflationary factors will likely make the 1949 loss look like a drop in the bucket. Couple this with the latest construction-cost index, which shows that \$1 worth of construction in 1940 now costs \$2.31, and it is evident that here is a situation which cautious church administrators will be wise to ponder.

Two questions suggest themselves for urgent consideration by church and synagogue officials: Is fire insurance on the building and its contents in line with current replacement costs? Are fire-safety practices scrupulously followed to avoid the outbreak of fire, and is the building sufficiently fire-resistant to preclude widespread destruction should fire start?

Using the construction-cost index cited above, a church built for \$100,000 in 1940 would cost \$231,000 today. If the fire insurance policy still bears a valuation of \$100,000, it is apparent that serious fire would see the congregation deprived for a considerable time of a spiritual sanctuary requisite to its needs. Today, with soaring living costs and burdensome taxes claiming funds which in other days might have gone into church coffers, this threat is doubly menacing.

A survey conducted in 1943, when values were far lower than today, showed that 300 fire-stricken churches and synagogues sustained an average loss of \$65,941, of which less than two-thirds was covered by insurance. Far

more distressing are loss and coverage estimates for inflationary 1951.

Fire and insurance experts are of a single mind in urging church administrators to establish actual cash value of property at once and to base fire protection on the disclosures of the appraisal. Actual cash value is described as the replacement cost on the day of the loss, less depreciation, however caused.

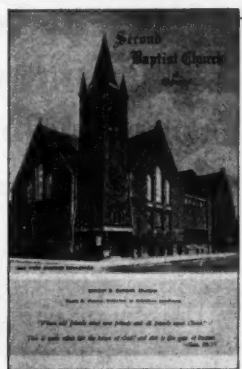
While adequate insurance will afford protection against monetary loss, no amount of coverage can compensate for the spiritual values destroyed when a community sees its 100-year-old house of worship go up in flame, when age-old church records and sacred vessels are lost, or when memorial stained glass windows are broken in fire-fighting. Add the additional factor of current and impending building-materials shortages, an immediate institution of programs to prevent and retard fire becomes a must for church managements.

Fire Indiscriminate

Fire is non-sectarian. It attacks churches of all denominations with frightful abandon. Neither does it discriminate between the small village church and the giant city cathedral. Studies show that church fires have been started by everything from bird's nests to lightning bolts. Finally, statistics bring out that fire-susceptibility of churches and synagogues is only slightly dependent on whether exterior construction is wood, brick, stone or other material, indicating that the inherent hazards are hidden within the structure.

The Eastern Underwriters Association attributes 44 per cent of church and synagogue fires to heating plants and defective chimneys. NFPA studies find that 36 per cent of such blazes originate in the basement, with furnace rooms the major sore spot.

Strongly recommended is insulation of exposed beams or other combustible members in the vicinity of the furnace, as well as adequate clearance around it, to forestall fire when the furnace is taxed to capacity for Sunday services. Capacity-firing is dangerous in itself, often resulting in overheated flues and chimney fires. Chimneys should be

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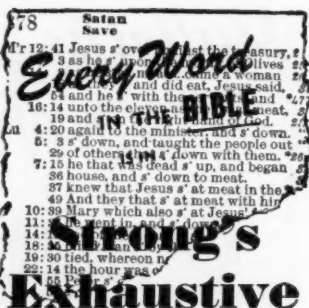
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cleaned at least once a year, and openings to the furnace room should be sealed with standard fire doors.

Heating-plant safety is but one aspect of a many-sided problem, however. Churches, often old, abound with building defects making fire spread almost inevitable unless corrective measures are taken. In the 1948 study of 300 church fires, non-firestopped walls and combustible interior finish were mentioned as structural flaws in 107 instances.

Fire's path is upward. Basement fire will sweep up through open wall spaces, organ loft and roof space. It will eat through ceiling and first floor unless stopped. To confine basement fire, spaces between wood joists should be stopped off at the sill. A blown-in noncombustible heat insulating material will effectively fire-stop exterior walls and other concealed spaces lacking barriers.

A fire-resistant floor above the basement, together with a protected basement ceiling, will help hold basement fire in check. According to the NFPA, the various types of floors can be expected to prevent the spread of fire between areas separated by them for varying periods of time. Good protection is afforded when a fire-resistant sub-floor serves as a base for a finished floor of Kentile asphalt tile, which cannot burn because it is composed mainly of non-burning asbestos.

About nine per cent of all church fires start in attics or other concealed roof spaces. These areas, advise fire authorities, should be stopped off at frequent intervals by tight partitions of double boards with lapped joints extending from ceiling to roof. Specially important is enclosing the bell tower where it extends through the attic.

No less should churchmen fail to adhere to these other rules of church fire-safety laid down by fire-protection agencies:

Enclose open stairs in partitions, preferably of non-combustible material with self-closing fire doors; wire in conformity with standards of the National Electrical Code; have organs, often the cause of inaccessible blazes, inspected regularly; use candles and combustible decorations as sparingly as possible; have lightning rods, conductors and grounds installed in accordance with provisions of the Code for Protection Against Lightning.

In these troubled days, Americans need their churches and synagogues as seldom before in our history. It is up to church administrators to see that they remain standing.

Beauty for Ashes

(From page 52)

Into the darkness of the cave He was laid;
Into the bonds of the grave He gave Himself;
For ever complete was the price that He paid.

But the dark cannot master the Light;
Nor can Hell ever conquer a God,—
So out of the cavern He came,
And up from the Pit He arose;
The Power of God was the sinew of His soul;
He arose with the brightness of a glory untold.
He walked with His friends on the road;
He'll walk with His friends evermore,
For he lives,
And He reigns on the throne of His grace
As King of all kings and Lord of all lords.

CHOIR: (A regal spirited praise anthem) "Oh Praise Ye the Lord by Adams.

READER:

O man of the earth that I am,
Appearing in the House of the Lord,
I know that I stand in the Presence of God,
The God of all life, the Lord of my soul;

My ashes He took and beauty He gave;
Beauty for ashes is the gift of the Lord.

CHOIR: "The Hallelujah Chorus" by Handel.

URGES PREACHERS STOP TRYING TO BE PSYCHIATRISTS

Columbia, South Carolina — Preachers should stop trying to be psychologists or psychiatrists and start being "ambassadors of Jesus Christ," Dr. John S. Bonnell of Fifth Avenue Presbyterian Church, New York, told a state-wide Presbyterian minister's meeting here.

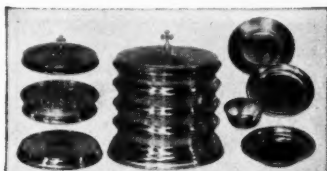
"There are men much better trained in that field than we can ever be," he said. "Our business is to be ambassadors of Jesus Christ. There's nothing new in this emphasis on dealing with personal problems.

"Only the Christian pastor is competent to deal with real guilt. There is only one thing competent to give delivery of such guilt and that is the assurance of Almighty God, through his Son Jesus Christ. We still have the transforming power of Christ."

He said that ministers should "come down from the pulpit and sit where the parishioners sit" and learn their problems.—RNS

SAFETY REGULATIONS APPLIED TO GRAHAM REVIVAL

Washington, D. C.—District of Columbia commissioners ordered fire safety regulations strictly enforced at the National Guard Armory where Evan-



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gelist Billy Graham is conducting a two-week revival service.

The city heads acted after police winked at the regulation setting a 5,310 capacity on the auditorium the first night of the crusade. An estimated 10,000 persons, nearly half of them standing, filled the building.

Although the District fire marshal and a dozen aides appeared on subsequent nights to enforce the regulation, their precaution was unnecessary since the crowds fell slightly below the 5,000 mark.

A formal letter was addressed by the board of commissioners to the Graham Crusade Committee asking their cooperation with the seating limitation "in the interest of public safety."—RNS

BISHOPS OPPOSE U.M.T.

Atlantic City, New Jersey—Reaffirmation of the Methodist Church's opposition to universal military training was voiced by the denomination's Council of Bishops in a resolution adopted at its semi-annual meeting here.

The resolution urged Congress to reject the U.M.T. plan proposed by a commission appointed by President Truman. The plan is to be submitted to Congress soon.—RNS

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What Wonderful Hands

*A Palm Sunday Sermon by Trevor M. Byard**

Luke 19: 29-48. Our Lord's Triumphant entry into the Holy City, followed, in this Gospel only, by his lament over her blindness to opportunity.

* * *

A cowboy once heard this story of Palm Sunday; of Christ's triumphant entry into the city of his doom. The cowboy listened thoughtfully, and then said, "What wonderful hands he must have had!" Those who heard him said, "Why do you say that?" "Well," he replied, "a man who can sit on a colt and master it, guide it, and soothe it when people are shrieking 'Hosanna' in its ears, and waving palms before it, and throwing clothes in front of it; that man must have wonderful hands."

We look back upon the first Palm Sunday through a mist of years, and are able to appreciate the insight of the cowboy's observation, for we know that the hands of Christ are strong and

gentle. Strong, to curb the restless and fierce spirit of man or beast. Strong, to soothe the troubled and fretful cries of a frightened child.

This story of Palm Sunday is full of strong contrast. Here we find linked Joy and Sorrow.

Joy

"Hosanna to the Son of David," shouted the welcoming crowd. For once Jesus is welcomed as he deserved. An excellent translation of 'Hosanna' is found in the refrain of a Latin hymn sung by the followers of that gay troubadour of God, St. Francis. "Viva, Viva Gesu," they sing. "Hurrah, Hurrah for Jesus." Can you hear the overflowing exultant sense of gladness and triumph in that?

There are some among us who are given to sadness and moaning. They know little of Palm Sunday's joyous exuberance. They are eternally and everlastingly looking for, and finding 'bones of contention.' They pick their

precious bones clean, till they gleam cold and dead-white, to chill and affright from the church, those who should be irresistibly drawn by the warmth of our fellowship, and the genuine welcome of our infectious cheerfulness.

Our religion should be so full of joy, that it imparts a radiance to everything about us. It is no accident that divides the Christian year into Festivals—Feasts; for Feasts are pre-eminently occasions for rejoicing. Palm Sunday brings us to the Festival of Easter, the greatest 'Feast' of our year, when the Joy which should be the daily keynote of the Christian's life, reaches its highest and richest expression.

If Christians cannot be happy, then nobody can! I took part in a funeral recently. An old man had died after a life full of joyous service. While we were waiting for the friends to arrive for a brief service in the home, the widow asked if we could sing her late husband's favorite hymn. There was some difficulty as to the tune. She insisted it be sung to the tune her husband loved and always used. "It goes like this," she said, and smilingly she sang:

Thou great Redeemer, dying Lamb,
We love to hear of Thee;

*Minister, The Methodist Church, Glenorchy, Tasmania, Australia.

No music's like Thy charming Name,
Nor half so sweet can be.

We sang the hymn during the service,
and the little lady's voice could be heard
strong in a triumphant joy that death
could not break.

Our Jesus shall be still our theme
While in this world we stay;
We'll sing our Jesu's lovely name
When all things else decay.

That's the quality of the Joy Jesus
brings with him.

Remember how, on one occasion Jesus told a story about a King who sent out invitations to a party, and when the feast was ready sent his servants "to say to them that were bidden, 'Come'; for all things are now ready." Three times Luke mentions that this 'Feast' was a 'Supper.' Suppers are held at night. So it has been pointed out that there is subtle humor in the three excuses given by the invited guests for their non-appearance.

The first man says, "I have bought a field, and am going to look at it." The second said, "I have bought ten oxen and am going to try them." In the dark? Can you imagine any Jew buying any land without seeing it, or oxen without trying them? The third excuse must have drawn even more laughter from the people who first heard Jesus tell this story. "I have married a wife and cannot come." That might have been accepted as a reasonable excuse in some parts of the world, but not in the East. Remember the position of women there? Every Jewish boy was taught by his own mother to thank God every day that he had not been born a woman. Women counted for very little, and for a Jew to say, "I cannot come to the supper because I've married a wife" becomes as ridiculous as Jesus meant it to sound.

But the point of the story for our purpose is that the King prepared a Feast, and when the invited guests refused to come he welcomed the beggars from the streets. They needed no persuading. The new life Jesus offers is as attractive and joyful as a feast to a starving beggar. The Gospels emphasize this in many ways, and yet there are still many people who say hard things about the Church. Like the men in the parable they claim to "have their reasons" for their attitude to the Church, but examined, their reasons too, are only flimsy excuses, and their complaining objections but a judgment on themselves.

Someone professing to be a Christian has let them down and so they say un-Christian things about the Church. Is Bach's music rubbish because someone next door murders "Jesus, Joy of Man's Desiring" on their piano? Is the whole of modern medicine suspect and

are all doctors frauds because some medico known to you caught influenza? Don't let anyone, not even an unattractive parson, make you miss the joy and peace that Christ makes available. There is more in Christianity than ever you've dreamed. Jesus says it's a feast; and a real feast means satisfaction, joy, love, good-fellowship, good-will, good-humor . . . these are things you look for and have a right to expect at a feast. These are the things you can find in this, or in any church, if you look for them.

Palm Sunday is a good time to begin looking for them. It is a joyous and happy celebration. This is one thing that is wrong with our religion, so many of us are no longer thrilled and excited because Jesus is with us. We should be so thrilled that we feel like cheering, as though the King were coming down our street. "Viva, Gesu! . . . Hurrah, hurrah for Jesus."

Sorrow

But we said Palm Sunday was a day of contrasts: Joy and Sorrow. So it is. "And when he was come near he beheld the city and wept over it." Was broken down by sobs the original meaning?

Why did Jesus weep? Some say because he saw too plainly the horrid details of the fulfillment of his own prophecy about the fall of Jerusalem. You recall the words that came through his sobs. "If thou hadst known in this day, even thou, the things which belong to thy peace. . . . For the days shall come upon thee when thine enemies shall not leave in thee one stone upon another."

If Jesus did see, etched in the future, the terrible siege of Jerusalem by Titus in A.D. 70, no wonder he wept. If you have a strong stomach and a copy of Josephus' *Wars of the Jews*, turn up the last three chapters of Book 5, and read the Jewish historian's description of a siege whose horrors were unparalleled in history. Husbands snatched the last morsels of food from wives. Women ate their own children. When Titus finally entered the city he desecrated the temple by slaying men and women who clung to the altar, until the Temple courts ran red with blood. People, mad with fear and hunger, leaped into the fires kindled by burning the gold laid cedar and wood of the temple furnishings. Others fought like tigers for grass, nettles and refuse from the drains. Thousands were crucified "for jest" on crosses that stretched for miles around the city. More than one million, one hundred thousand people perished. There is no narrative in the world so awful, so full of horror as Josephus's story of the siege and

(Turn to next page)



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Moody's Power of Persuasion*

by George G. Kelley

(February, 1952, brings the 115th anniversary of the birth of Dwight L. Moody. So we offer this second biographical sermon in this issue.)

THE elderly lady, her voice weakened with the sincere conviction she felt, told D. L. Moody how she could not accept Christ as her Saviour because she was too old. She didn't have enough time before she would die in which to learn his teachings and live a Christian life. Realizing her deep sincerity, Mr. Moody knew that she was not rationalizing or trying to escape reality. He persuaded her to become a Christian convert with an original parable that gave the lady new life and hope. He told her of how a newly-made clock looked into the future and saw how many thousands of seconds,

minutes, hours, and days it would have to run. He told her how the clock became fearful and afraid, saying that it could never last as long as that without wearing out. Then the man who had made the clock, seeing the apprehensive state into which it had wrought itself, said reassuringly, "You only have to go one tick at a time." So said Moody to the lady, "You only have to hold out one moment at a time." The elderly lady understood him, and accepted Christ one moment at a time. Later as a testimony to the fact that she had not lost his teaching within a day or two, she sent him a beautiful clock.

Moody's wonderful power of persuasion was used mainly for two purposes: First, to convert people to the Christian religion—old people, youngsters, men, women, converted by the thousands, individually or in family groups; secondly, to raise huge sums of money for good works—the Y.M.C.A., the Northfield Schools, and missionary works of many kinds.

Moody himself has written, in an article entitled "How to Have a Good Prayer Meeting," the devices that he used to persuade people to join the Christian army, to become workers for the greatest cause on earth. From this article we find that Mr. Moody was prompt in beginning and closing meetings—he was honest with those in attendance. He made his prayers short and definite, and did not try to cover everything in them. He believed that the people would be converted, and made them feel his faith in them. He told them that they could pray at any time, anywhere, in solitude or in crowds, prayers to fit their own special problems. Lastly, we find from the article that Mr. Moody was jolly and cheerful, and we can conclude that his own energy and enthusiasm were the driving forces that persuaded men to accept Christ with no questions asked, in whole and complete belief such as Dwight Lyman Moody had.

On the whole, however, Moody the man who converted thousands had the same personality as Moody the man who secured from well-to-do men and women the tremendous amounts of money that are behind his great works. There are four main traits in Moody that caused men to see how great and honorable this man was, that persuaded them to support him wholeheartedly

(Turn to page 67)

*This paper was awarded first prize, 1949-50, in the Fleming H. Revell Moody essay contest, conducted at Mount Herman School for Boys.

What Wonderful Hands

(From page 57)

fall of this Jerusalem over which Jesus wept.

Yet, I believe, that these sacred tears were for something even more terrible than the events recorded by the worthy Josephus. Jesus knew what these people were doing to themselves by their rejection of all that he stood for, and was. "If thou hadst known the things that belong to thy peace, but now they are hid from thine eyes."

They still are. . . . We smother these values of God, and still "spend money for that which satisfieth not." The values of God are at a discount now, as then. We grow blind to their beauty, and deaf to their music. Man shall not live by bread alone, and in trying to he dies. He dies to those things upon which his real, interior, ultimate peace depends. Behold, the tears of this joyous and triumphant One, and ask yourself where you stand with God.

So, I remind you of this day's contrasts. Its Joy. Its Sorrow.

"What wonderful hands He must have had!" The way into the Joy of God, is in allowing those hands, strong and tender, bearing the nail prints of uttermost love; in allowing them to master our mulish, obstinate, and undisciplined lives. Some of us have tried so often, and tried in vain because we tried alone. We have found that only when control is given over to hands stronger than our own, then for us, Sorrow turns to Joy, and the bells of heaven ring again.

Letters of commendation

BAPTIST

*First Baptist Church*

J. D. GREY, D.D., PASTOR
3436 ST. CHARLES AVENUE
New Orleans 15, La.
December 1, 1951

J. G. PRICE
EDUCATIONAL DIRECTOR
MRS. M. V. MAHNEER
PASTOR'S SECRETARY
MISS PHYLLIS ANN PREDDY
EDUCATIONAL SECRETARY
MRS. DEWITT BROWN
FINANCIAL SECRETARY
MRS. E. E. RISINGER, SR.
HOMES-RECORDS SECRETARY

Mr. Lewis G. Wells
Wells Organizations, Inc.
320 Washington Bldg.
Washington, D. C.

Dear Mr. Wells:

Please let me thank you for the wonderful assistance rendered by your organization in our Stewardship Revival which has just concluded. The staff members assigned to us must surely be the very best in your organization. They were energetic, business-like, and most courteous in their direction of our campaign.

This experience of using Fund-Raising Engineers was something completely new and different in the 108 year history of our church. Heretofore we had conducted our financial campaigns "on our own". We had thought we were pretty good at it. But in this campaign with a combined objective of \$425,000.00, our men agreed that a new approach was needed. And, sir, miracles happened during our "Stewardship Revival". First of all, our leadership received an enlarged vision of our potential in church financing. Second, the self-respectability of our men was greatly enhanced when they saw this as an almost exclusive Laymen's Project. Honestly, this campaign required far less of my time and energies than any campaign I have ever had anywhere. Third, inspiration and a new spiritual awakening is permeating our entire membership. The solicitors and those being solicited both received blessings.

Both pastor and people are impressed with the high spiritual and ethical standards magnified in the plans of Wells Organizations. We are deeply appreciative of the dignified and business-like procedures used. We were impressed by the intensiveness of our director in making this an EVERY member canvass instead of a partial EVERY-OTHER member canvass.

Again we say, thank you. We will gladly tell everybody that we got more than our money's worth. We are very definitely sold on W/O!

Gratefully yours,

J. D. Grey, Pastor

JDG:GM



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Church Fund-Raising Engineers

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New York, N. Y.
Atlanta, Georgia

Cleveland, Ohio
Omaha, Nebraska

Fort Worth, Texas
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Letters of commendation

LUTHERAN

Parish Intern:
LUTHER WAYNESParish Worker:
KATHERINE JONAS

ASCENSION LUTHERAN CHURCH

1236 South Layton Boulevard

Phones Mitchell 5-2933-4

Milwaukee 15, Wisconsin

PASTORS

Hoover T. Grimsby

Stuart E. Ensborg

November 23, 1951

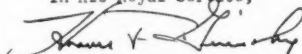
Col. L. G. Wells
Wells Organizations of Ohio
546 Terminal Tower
Cleveland 13, Ohio

Dear Sir:

It is in the spirit of deepest gratitude that I write you as pastor of Ascension Lutheran Church. Words can hardly express the appreciation of the members of Ascension Church for the magnificent way in which you handled our campaign for \$250,000. The fact that we met our goal and over-subscribed it to the amount of \$270,000 is indicative of the ability of your men in the field, who represent your excellent organization. We are well aware of the fact that it would have been impossible on our part to have raised any substantial amount of the total goal. The work of your organization certainly plays a vital role in extending the Kingdom of God here on earth.

The rejuvenated vitality, as well as the esprit de corps which follows such a campaign as has been conducted here at Ascension will long be remembered as one of the high points in Ascension's ninety-nine years. We are completely confident that your assistance has given Ascension the impetus it needs to fulfill its God-given opportunities for a second century of Christian Service.

In His Royal Service,


Hoover T. Grimsby, Pastor

HTG:vlf

"Be ye steadfast, unmovable, always abounding in the work of the Lord." — 1 Cor. 15:58.

W/O

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Letters of commendation

METHODIST

Broadway Methodist Church

Fall Creek Parkway at Broadway, Indianapolis 5, Indiana • TA1bot 2459

MINISTERS
 ROBERT B. PIERCE, D. D.
 CARL D. SHAPER
 WILLIAM R. BRANTLEY

June 19, 1951

The Wells Organization
 320 Washington Building
 Washington, D. C.

Attention: Mr. Lewis Wells

Dear Sir:

As General Chairman of the Building Fund Campaign of the Broadway Methodist Church of this city, I think I should write you a brief letter confirming the reports which you must have that our Campaign ended victoriously on the appointed tir:, May 25, 1951.

The latter part of February, our church engaged your organization to conduct our campaign and about March 20th, your directing representative came to Indianapolis and took over. He found us without an organization ready to assist, but he promptly took care of that and soon announced his plans to raise \$300,000.00 to apply toward the construction of a chapel and educational building to conform with our sanctuary which would cost in excess of \$1,000,000 to erect today. Under the masterful leadership of your representative, the campaign was conducted on schedule, just as he outlined it, and at our victory meeting on the evening of May 25th, a total of individual gifts amounting to \$319,261.75 were tabulated.

Now some two weeks after the victorious campaign is over, and we have had time to reflect, I feel confident in saying that we could not have accomplished what we did, or a very large percentage of it, without the confident and experienced leadership which your representative gave us.

May I add that the total amount raised did not include the pledges we will get from various church organizations, and from many members who for various reasons could not be contacted during the campaign. Also the campaign was a great spiritual uplift to our people; it brought to the front new leaders among our young people, and I have heard of nothing but praise of your representative who should be credited with our victory. From our experience with your organization, I would have nohesitation in recommending it to those seeking leadership in the conduct of a fund-raising campaign.

Sincerely yours,



PARKE A. COOLING
 General Chairman
 Building Fund Campaign



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Letters of commendation

PRESBYTERIAN

First Presbyterian Church

JOHNSON CITY, TENNESSEE

MINISTER
FERGUSON WOOD, D. D.

April 24, 1951

Colonel Lewis G. Wells
The Wells Organization
Washington, D. C.

Dear Colonel Wells:

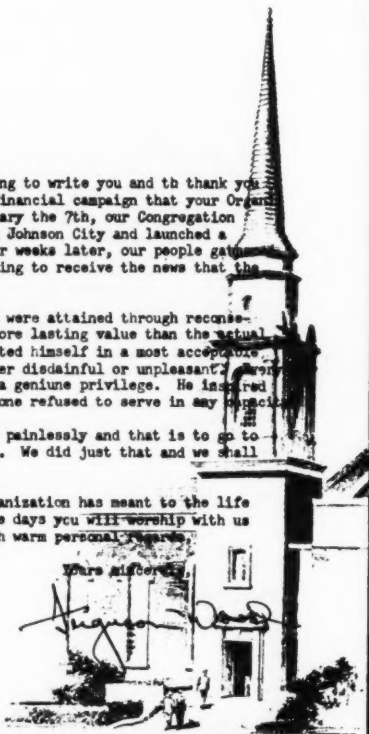
For several weeks I have been wanting to write you and to thank you personally on behalf of the outstanding financial campaign that your Organization conducted in our Church. On February the 7th, our Congregation gathered at the John Sevier Hotel here in Johnson City and launched a campaign for \$315,000. On March 7th, four weeks later, our people gathered together in the great Victory Dinner Meeting to receive the news that the campaign had been over subscribed.

In my judgment the spiritual results were attained through recreation of interest and purpose whereof more lasting value than the actual money itself. Your representative conducted himself in a most acceptable manner, in no sense of the word was he ever disdainful or unpleasant. Every one who worked with him felt that it was a genuine privilege. He inspired their confidence and so far as I know no one refused to serve in any capacity.

There is only one way to raise money painlessly and that is to go to those who are master craftsmen in the art. We did just that and we shall be eternally grateful.

Again thanking you for what your Organization has meant to the life of our Church and hoping that one of these days you will worship with us in our beautiful new Sanctuary, I am, with warm personal regards,

Yours sincerely,

Wells Organizations

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Letters of commendation

EPISCOPAL

THE RT. REV. JAMES M. STONEY, D. D.
BISHOPTHE VERY REV. LLOYD W. CLARKE
DEANTHE VERY REV. DOUGLAS MATTHEWS
DEAN EMERITUSTHE REV. KENNETH E. SHOOK
CANONMR. MORTON S. SCHOENFELD, M. M.
ORGANIST AND CHOIRMASTER**Saint John's Cathedral**318 WEST SILVER AVENUE
Albuquerque, New Mexico

January 15, 1952

Col. Lewis G. Wells,
The Wells Organizations of Texas
1407 Electric Building
Fort Worth, Texas

Dear Col. Wells:

I am very happy to convey to you the fact that our Vestry and Chapter have voted their complete satisfaction with the work which your organization has done here in our BUILDING FUND CAMPAIGN for the completion of St. John's Cathedral. Our senior warden has already written you of this fact, but I wish to express myself also.

Our contract goal of \$150,000. was exceeded during the Campaign. And since then other pledges have come in totaling more than \$161,000.00 and we expect to receive considerably more. The Every Member Canvass, which was conducted simultaneously necessarily had to take a secondary emphasis, but even so, the results are going to enable us to have a very good year.


While we are all rejoicing over the monetary success of this campaign, we are even more excited over the spiritual awakening that has taken place in our Parish as a result of the leadership which your representative has given us. Large numbers of capable members, hitherto not very active in church life, have joined with the rest in a united movement of worship and work which is a joy to behold.

Your representative, following the tested principles of your organization, has earned the complete confidence of our men and women.

I will be happy to reply to any inquiry regarding the work of the Wells Organisation. I have already recommended it to several churches.

Yours sincerely,
Lloyd W. Clarke
Lloyd W. Clarke,
Dean

LWC:brf



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Letters of commendation

CONGREGATIONAL



Faith Church

(Congregational)

Springfield, 8, Massachusetts

December 31, 1951

The Wells Organizations
William F. Phanks, Cleveland, Ohio
Lewis G. Wells, Washington, D. C.

Gentlemen,

The Faith Church Parish House Expansion Fund Campaign which opened October 31, closed December 18 with a report to the Executive Committee, and additional follow up work by your representative on Wednesday morning December 19. The minimum goal set for the campaign was \$125,000. At the Victory Dinner on December 17, \$131,273.50 was reported in 410 pledges.

The strong part of the campaign was the solicitation phase. The meetings with committees and workers were all at a high level. The motivation of the campaign to the central purposes of the Church, the high spiritual level at which it was constantly held, the quiet manner of its conduct, the absence of high pressure methods, won the respect of our people. At this writing the non-material results all seem to be on the positive side.

The overall effect of our campaign was splendid. One of the great benefits was the spiritual growth among all who participated. The sincere faith and warm spirituality of the campaign director were in a large way responsible for this. We have been truly enriched by his spiritual, as well as his practical leadership.

We express to the Wells Organization our warm appreciation of the privilege of working with you, and our gratitude for the contribution of your well organized campaign plans to the life of our Church. We are pleased with the overall program and its results, and we hope that we may have the privilege of working with you again at some future date.

Sincerely yours,

Alden S. Mosshammer

Alden S. Mosshammer
Minister



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Letters of commendation

CHRISTIAN

GEROULD R. GOLDNER
PASTOR
STUDY AT THE CHURCH

BRUCE S. GRIM
DIRECTOR OF RELIGIOUS EDUCATION
ALICE M. STUBBS
ANN P. MILLER
CHURCH SECRETARIES

Lakewood Christian Church

DETROIT AND ROYCROFT AVENUES
LAKEWOOD 7, OHIO
CHURCH PHONE: ACADEMY 1-2718
January 11, 1951

Colonel Lewis Wells
c/o Wells Organizations of Ohio
911 Williamson Building
Cleveland 14, Ohio

Dear Colonel Wells:

Sometimes a fund-raising campaign directed by the Wells Organization in a church continues to bear good fruit for a long time.

Such is the situation in our own church. We finished a fund-raising campaign under your organization just before Thanksgiving 1950. We've long since gone over the top in the drive for \$150,000. The congregation gives continued evidence of even greater unity and purposefulness than before the campaign began. The Wells Organization director assigned us did a most skillful job and worked far beyond the responsibilities of a mere professional assignment.

Financial goal reached, we've decided to go ahead with the erection of a new church sanctuary despite the troubled world situation. It's not a foolish decision since we have a firm bid, a reputable contractor, and critical materials assured. Sunday, January 29, 1951, will be the last meeting in the "old" church.

Thanks to your organization, Colonel Wells, for helping us in a most critical period in our church's life:

Sincerely,

Gerald R. Goldner
Gerald R. Goldner, Pastor



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Letters of commendation

CHURCH OF GOD

DALE OLDHAM, Minister
Residence Phone 3277
MARVIN J. HARTMAN, Assoc. Minister
Residence Phone 2-3723



ROBERT NICHOLSON, Minister of Music
Residence Phone 2-4844
BETTY Jo JOHNSON, Dir. of Rel. Ed.
Residence Phone 2-2780
WILLIAM BOWSER, Chairman of the
Board of Trustees.

PARK PLACE CHURCH OF GOD

October 18, 1951

8th and College Drive
Telephone 2-0216
ANDERSON, INDIANA

Wells Organization,
Washington Bldg.,
Washington, D.C.

Gentlemen :

This is to report that our campaign to obtain pledges for \$ 200,000 covering a three year period, went over the top by \$ 40,000

We are deeply grateful to the Wells Organization for their guidance. We are especially indebted to Mr. George Aydelotte who so skillfully managed the campaign. We count him a friend who worked as a Christian with Christians.

Ours was not an easy job to contemplate. In four years we had raised our regular budget from \$ 28,000 to over \$101,000 and most of our people had become tithers. But we believe giving is a habit and a good one. Our people came through with flying colors and with a deeper sense of unity than they had before.

Thanks again for your personal interest. You will be glad to know that our total expense for the campaign was 3.7 % which covered brochure, dinners, postage and all other expenses, including your own fee.

Most cordially yours,

Dale Oldham, Pastor.



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Moody's Power of Persuasion

(From page 58)

and without question, or to take to heart his teachings and become good Christian citizens.

In the first place, D. L. Moody had a firm conviction, and unshakable faith that bade him to do the work of God. He believed in the Bible firmly from cover to cover and never stopped studying it throughout his life. His conviction, and this point cannot be emphasized enough, was the main reason he was able to accomplish all he did. Men and women instantly were overcome by his disarming sincerity and faith.

His second fine characteristic was his humility. People were never antagonized by any better-than-thou attitude in Moody's acquaintance with them. He kept himself always humble, because he could always see some mighty work of God's beckoning to be done. The work was so enormous that he could not see himself. In his prayer meetings, during his short talks, he would say to the audience, "There are better men coming than me," and point his thumb to the speakers who sat behind him on the platform. His candid sense of his own unimportance in God's universe persuaded people that he had no selfish desires in his work, and confirmed their belief in him and in Christianity.

Although D. L. Moody was endowed more than ordinary men are with a God-given persuasive power, he raised it to its highest effectiveness by driving pertinacity and dogged steadfastness. This is well illustrated by the encounter Mr. Moody had in Chicago with a little girl. Seeing her on the street, Mr. Moody told her of his Sunday School and asked her to come the following Sunday. She never showed up, and he did not see her again for several weeks. When he next met her on the street, she ran away from him. Despite his huge bulk, he followed her for blocks into her home, where he found the child's family poverty stricken and living over a tavern. He converted the whole family, all of whom became staunch members of the Christian brotherhood. Mr. Moody worked continuously to fulfill his vow that he would speak to at least one person about his soul every day.

In conclusion, the most comprehensive part of D. L. Moody's fourfold persuasive power was his character. It was completely unblemished, kept free from tarnish by the vigorous and purifying Christian life he led. He was most unselfish, never using on himself any of the money he raised. He was completely tolerant, recognizing no class limitations within which he would

(Turn to page 73)



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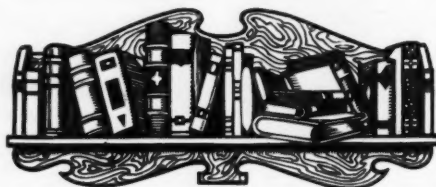
NAME

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NEW



BOOKS

Liturgical

Open Prayer compiled by Jesse Halsey. Abingdon-Cokesbury Press. \$7.50.

Nearly twenty years ago Dr. Halsey, then serving a Presbyterian parish in Cincinnati, gave us *A Living Hope*. In the strict sense it was not a book, but a sheaf of single pages carrying printed matter which had to do with the order for a funeral, all indexed and listed in a pamphlet. These fitted nicely into a stout cardboard box together with a stiff binder in which the material chosen could be firmly held in the proper sequence. There must be many ministers throughout the land who have depended upon this compilation.

Once more Dr. Halsey, now a professor at McCormick Theological Seminary, has used the same method for providing a very wide selection of prayers divided into more than a dozen groupings, for example, invocations, prayers of confession, collects, pastoral prayers, offertory prayers, benedictions and prayers for dedications. All these prayers, nearly six hundred, are classified and numbered in a most ingenious and simple manner, so that, glancing at the tab sheets a minister can select what he desires for use at a given service, draw out the individual sheets and place them in order, possibly with his sermon notes, in a dignified folder.

In the cardboard box there is also a pamphlet which gives instructions on the use of the material, lists the contents under headings from A through M and provides an index of authors, sources, first lines, Scripture and subjects.

This is an expensive kit, but well worth its cost. More and more those groups within Protestantism which broke long ago from the older groups possessing prayer book and ritual are recognizing the need and place of order and meaning and dignity in worship. This is a compilation which meets this condition. Through what it offers a parish minister has within small compass a wide choice of prayers which represent the most vital worship of many across the centuries. He will be grateful for *Open Prayer*.

F. F.

Worship Aids for 52 Services, edited by Friedrich Rest. Westminster Press. 247 pages. \$3.50.

Mr. Rest is minister of St. Paul's Evangelical and Reformed Church, Hermann, Missouri. In two sections, this volume is a study of helps of all kinds for worship services: Part I, "Constant Worship Aids," such as solemn declarations, affirmations of faith, benedictions, etc.; Part II, "Worship Aids for Individual Services." This latter is in three sections: A, the church year, which includes thirty-nine Sun-

days; B, special days including thirteen more; and section C, prayers in time of war. Each Sunday has its opening sentences, invocation, selected scripture readings, general prayers, offertory sentences and prayer and frequently prayers for the choir. This is still not the book to replace Morgan Phelps Noyes *Prayers for Services* but it will be a supplementary help to ministers as well as lay people who conduct services of worship.

H. W. F.

The Free Life

The Life We Prize by Elton Trueblood. Harper & Brothers. 218 pages. \$2.50.

Here is a book for thoughtful Americans who prize our country's future. Written by the professor of philosophy at Earlham College it is an honest and frank appraisal of our national and international conditions in the light of intelligent spiritual values. Dr. Trueblood's writings, and this book is no exception, always contain positive and constructive suggestions to important problems in human life. He is able to give us a substitute for our sense of futility.

The author believes that much of our anti-Communist agitation may be as dangerous to the good life as Communism itself. Since the moral ideal which we supposedly espouse in the life of the West seems to be scattered into bits, Dr. Trueblood insists that we now need to bring together these various parts into a unified whole. These ten chapters seek to describe this ideal for the life we prize. He assumes that only as we see this ideal clearly before us as a whole do we find for ourselves the compelling power for living in our minds.

Modern man should live in the stresses and the strains. The author believes that the peace of mind sought by many is evidence of seeking a false philosophy of life. Meaning of life starts when "he plants shade trees under which he knows full well he will never sit." It is essential for us now that the great resources of this nation should never be used simply for ourselves alone. These resources are held by us in trust. With them we should have uneasy minds instead of ease and comfort. In achieving freedom and developing a respect for persons Dr. Trueblood believes that "the noblest principle is that there is something more precious than principle." Perhaps one of the most significant chapters in this book is that entitled "The Response to Suffering." Many find the wholeness of life and understand the sufferings of others only when they bear the marks of pain. The last chapter gives a brief summary of the author's basic faith.

This volume is an important contribution to our present thinking about the American way of life. It should give courage and faith in ourselves to face whatever tasks necessary to fulfill in creating the life we prize.

W. L. L.

The Future Is Now by Homer W. Carpenter. The Bethany Press. 187 pages. \$2.50.

Dr. Carpenter is at present minister of the First Christian Church of Louisville, Kentucky. During his long career as a minister he has been active in the various organizations of the Disciples of Christ, serving as president of the International Convention in 1932.

These fourteen chapters are a stirring challenge to the realization that our nation must assume the role of leadership in building a world capable of survival. To do this, the author's thesis is that we must demonstrate to all mankind that the American dream of freedom for all peoples can, and will, be validated on the plane of everyday living. Dr. Carpenter assumes that the time is at hand to proclaim certain ageless principles of our religious faith.

The author begins with a discussion of our resources as a nation. He shows how we must balance the scales of social justice, examine the right of earning a living, and assess the achievements of our political democracy. Although the author has a chapter entitled "Recapturing the Spirit of the Pioneers," he always advocates modern intelligent thought of the future. He does not ask us to go back to "the good old days." He is not pessimistic about the signs of the times for in one of his last chapters he gives us confidence and assurance for this "new birth of freedom." The last chapter is a summation of the elements of urgency in the current situation and a rediscovery of the need for immediate and aggressive action on the part of our people.

The author's thinking is clear. His style of writing is very forceful. His faith in God's power and his understanding of the creative forces at work in our democracy inspire the reader. All Christians who believe that eternal life begins now will find a great challenge in this book.

W. L. L.

Life's Meaning by Henry P. Van Dusen. Association Press. 256 pages. \$2.50.

Henry Pitt Van Dusen is the president of Union Theological Seminary in New York City. A quarter of a century ago, President Van Dusen spent two years visiting college and university campuses all over our country under the sponsorship of the Student Christian Movement. At the end of

that assignment, he wrote a book, *In Quest of Life's Meaning: Hints Toward a Christian Philosophy of Life for Students*. This book has been out of print for more than ten years. The Haddam House Board has answered frequent requests for a reissue of that book by having the author rewrite it in the light of modern times. This book, *Life's Meaning*, is the result.

A book written for students has to present the Christian religion in a reasoned way. The strength of this book lies in the fact that it was written for intellectuals. The first question students ask is, "Why should we be interested in religion at all?" We have to have some explanation of the universe and our life in it. Men have a craving for completion, and they seek religion in the moments of life which are most real. These moments are the achievement of maturity, marriage, parenthood, and death.

In this universe of inconceivable magnitude, incredible complexity, and absolute orderliness, men seek a God who can sustain them. The Christian finds the master of life to be Jesus. The controlling convictions of Jesus' mind still hold true. He is the master interpreter of life. He demands integrity in his followers.

The church is presented as the custodian of the funded values of the past and the seed plot of the most creative forces in life.

There is a chapter which discusses the fact that the existence of evil is often an obstacle to belief. The author feels that you cannot have a world in which there is the possibility of good, without having a world in which there is also the possibility of evil.

The second section of the book deals with the living of life. There is a call to students for moral earnestness, a chapter on fellowship with God, an excellent chapter on worship, and a chapter on service in which the life-work decisions of students are considered. The book concludes with a chapter on the Christian movement in today's world, and an epilogue on eternal life.

Though this book was originally presented a quarter of a century ago, its reissue in the light of the present shows that there is a need for this kind of reasoned, excellent presentation of the Christian faith.

H. W. H.

Theology

The Doctrine of the Atonement by Leonard Hodgson. Charles Scribner's Sons. 159 pages. \$2.50.

Dr. Hodgson, Regius Professor of Divinity, Oxford, whose clear presentation of *The Doctrine of the Trinity* won deserved repute, now with equal clarity presents another of the great Christian doctrines.

He has not attempted a history of the doctrine of the atonement. He has tried, rather, to add some contribution of his own to it. In this he has ably succeeded. Besides defending most carefully his point that his interpretation, though not the whole answer, is yet in line with Biblical revelation, he further makes two excellent claims. First, he maintains that at the heart of the doctrine must be an "objective achievement wrought once for all by

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God in the history of the world." It is not man's response, for that would prevent those not hearing the gospel message from responding.

Second, he claims that "there is a way of living which corresponds to the truth of the doctrine and a relation of mutual interaction between the doing and the understanding." It should appeal not only to the mind, but must find outlet in a "definite manner of living."

This is not a doctrine popular to many ministers or many congregations. But Canon Hodgson's interpretation opens a new understanding of it, and makes one ready to preach anew the gospel message basic to the doctrine.

H. W. F.

Education

Extending Horizons by Porter Sargent, 11 Beacon Street, Boston, Massachusetts, 1950. 190 pages. \$2.00.

This is the author's separately published introduction to his *Handbook of Private Schools*. Here he essays again the status of American education and finds it, as usual, wanting. America spends less on education than some other poorer nations, while it spends more, in peacetime, on war than any people in history ever did. Also, the teaching is further removed from reality, now that the body of knowledge has grown into vast proportions: teachers repeat de-vitaminized materials; the students lose the living relationship with their universe of life.

Education is a business. No other profession so rewards a member for recurrent returns to school by paying higher salaries (out of public funds). And war and the fear of war are driving society into regimentation while education pretends to train for the democratic way of life. Hence a growing hiatus divides the real and the theory: "The art of ruling is the art of fooling."

There might have been a chapter devoted to proving that for the money spent on education there is now a smaller return in resultant creative thinking than at any previous period in American history.

J. F. C. G.

The Small College Talks Back by William W. Hall, Jr. Richard R. Smith Publishers, Inc. 214 pages. \$3.00.

The reviewer, who teaches in a denominational college of a thousand students, has been interested in the manner of some parents toward the small school. Our current tendency in America to worship the size of an organization has found its way in the selecting of a place to do college work. However, it is still true that the majority of leaders of the nation in most fields are graduates of small liberal arts colleges.

This book ought to be read by everyone interested in future higher education in America. The author's honesty and sincerity are two important characteristics of his analysis. He shows how these independent colleges are carrying forward a tradition which extends back to colonial days. Each of the fifteen chapters of the book is a window which looks out upon a college president's experience. The first two chapters are autobiographical in nature. Chapters three and four discuss the basic components of a college com-

munity, namely the faculty and students. Chapter five shows a college in wartime. The remaining chapters are a topical treatment of phases and problems of program, financing and winning public acceptance.

The author, speaking from his experience as president of the College of Idaho, has given a close-up view of what goes on in a small liberal arts college. He outlines with a keen sense of humor the essential questions which face all leaders of small colleges. Anyone who has ever served as a trustee of a college would like his description of some of the meetings. The reviewer, who teaches in an institution which has won several athletic championships, believes that the author's chapter entitled "Sacred Cow" should be required reading for all college trustees and some presidents. The unconventional, intimate and anecdotal presentation is a welcomed volume to the uncritical and sometimes hypercritical books written on higher education.

W. L. L.

Free to Grow by Blanche Carrier. Harper & Brothers. 241 pages. \$3.00.

Miss Carrier was one of the first workers in weekday religious education. She has continued her interest through careful studies in spiritual growth, and in this volume comes into maturity. Her thesis is that through fellowship groups of many kinds church members will finally be willing to "undergo the painful changes and the frightening aloneness that makes them free to grow."

Bringing the finest psychological insights to work, Miss Carrier describes what our culture is doing to us, especially through our schools, and reveals our own helplessness to solve the problems so raised. But with these same insights, she points out the positive creative answers through worship, education through the church, ways to commitment, and the therapy of commitment.

Miss Carrier evidently went through a deep spiritual experience in the preparing and writing of this volume. Hence, the fire of her own enthusiasm, and the illumination of her own vision, will be of particular help in opening the mind and the heart of the reader. For the beloved fellowship of the church means nothing to modern life as far as being a mere belief; but put into action, it is the heart of the church. She shows how it can become the heart of the church, a means to the spiritual growth of the individual and society through group therapy.

This reviewer, having worked considerably with similar group therapies, can testify to the practical and helpful suggestions of this fine book.

H. W. F.

The Bible

The Gospel According to Luke by Ernest Fremont Tittle. Harper & Brothers. 274 pages. \$3.75.

The purpose of this book is puzzling. I wish Tittle had lived to complete it. Lucecock says in his warm and friendly foreword, that the sudden end came in Tittle's study while he was at work on this comment on Luke. In the Evanston Church, they will show you printed copies of the sermon on which they

say Tittle was working at the moment he died. Its text is not from Luke. It has no connection with this volume. So swiftly do legends grow up and meet.

But if he had lived, he would have told us why he wrote it. Luccock calls it "an extension and continuance of his pulpit ministry." Then it was designed for the ordinary member of a general congregation? It misses this mark. It prints no general translation of the gospel itself, it identifies the brief quoted texts as coming variously from the current translations by code letter, and it will be used generally by ministers alone, who in preparing their sermons, would like to know what their friend Tittle did with this or that particular verse, from this particular gospel. It is like a glimpse at the notes on the margin of his sermonic Bible. I'd like to see how closely his own sermon-preaching experience bears out this guess.

It does not aim to be critically exhaustive, but homiletically encouraging. Taken as such, it is a beautiful friendly legacy from one of the "good ministers of Christ Jesus" in this our troubled generation. It should be bought only as a fine additional item, by the socially minded subscribers to the *Interpreters' Bible*, who have already sampled with delight its superb quality, in its current Volume 7, and who will now wait with appetite unallayed for what Buttrick, *et al*, will do with Luke. Tittle would have been dismayed to think that any preacher would take his modest personal volume as a substitute. In fact, I think he would have advised his closest friends to buy his book only plus the *Interpreters' Bible*, both and, surely not either/or. I go further. If he had seen the first issued volume of the *Interpreters' Bible* (numbered serially No. 7, because it deals with Mark and Matthew), he would have taken his own book out of circulation, as a symbol of his hope and faith in the more ambitious venture, for which he ardently prayed, and which now so amply justifies the dreams he shared when the great plan was first broached.

B. C. C.

Commentary of the Gospel of Luke by Norval Geldenhuys. Wm. B. Eerdmans Company. 685 pages. \$6.00.

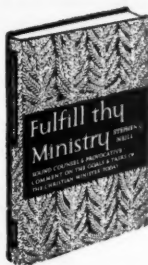
Here is the first unit of a projected seventeen-volume New International Commentary on the New Testament. The purpose of this new commentary is to provide an exposition of Scripture that is abreast of modern scholarship, and at the same time loyal to the Scriptures as the very infallible word of God. This volume sets a high standard for the volumes to follow, if they are to maintain the same high level of learning and devotion.

Norval Geldenhuys, a minister of the Dutch Reformed Church of South Africa, and at present is the Director of Publications for that body, is the author. He reveals throughout the book that he is a scholar and thoroughly acquainted with New Testament criticism; while his application of the gospel to his readers reveals the author as having the heart of a pastor and the homiletics of a preacher.

The first fifty pages are given to matters of authorship, sources drawn upon, time and place of writing, the historical trustworthiness, the aim, its

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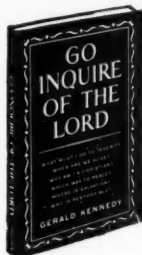


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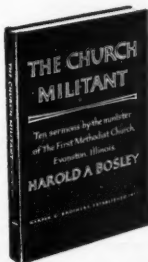


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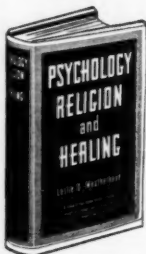
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The exposition follows a clear pattern. First, there is the English text of the passage for that section in the English Revised Version of 1881; then a brief paragraph giving the setting of the passage and its relationship to what has gone before; then a comment on each verse in a clear and interesting manner. These expositions, however, are based upon the Greek text, as exhibited in Nestle's latest edition. This is followed by a brief personal and practical application of the foregoing. Finally, there are critical notes on every important word and phrase.

Of particular value are the special notes, here and there throughout the volume, dealing with "The Supernatural Elements in the Nativity Story," "The Virgin Birth," "Demon-possession," "The Kingdom of God," "The Usual Proceedings at a Paschal Feast," "The Resurrection of Jesus," and others. At the end of the book there is an excursus of twenty pages on "The Day and Date of the Crucifixion," an index of the chief subjects discussed, and an index of all the Scripture references add greatly to the very practical value of this work.

The author maintains, with scholarship and warm dignity, the conservative position with regard to the Holy Scriptures. "It is never far from the pulpit, and deserves often to be at hand for devotional reading and meditation. The book is alive and lucid," says the writer of the Foreword.

D. R. F.

The New Man. An interpretation of Some Parables and Miracles of Christ, by Maurice Nicoll. Hermitage Press, Inc. 251 pages. \$3.00.

Dr. Maurice Nicoll is the son of Sir William Robertson Nicoll. He is a practicing psychiatrist in England. He has been closely associated with The Institute for the Harmonious Development of Man, in France, and has been influenced by the Russian philosopher, P. D. Ouspensky, who has popularized the teachings and personality of Gurdjieff.

This book, therefore, in addition to giving the psychological insights of a practicing psychiatrist into the teachings of the Christian religion, also has that religion explained in terms of certain tendencies in new thought. The author believes that the outlines for the further advancement in our knowledge of the poisons of the mind and emotions, were laid down in the gospels. He wants men to be able to arrive at a new level of life where violence can be surmounted.

The author's theory is that there is an outer and inner meaning in all sacred literature. The inner meaning is the psychological meaning, and is missed by the person who takes the outer, literal meaning. Therefore, Dr. Nicoll is not at all interested in the literal teaching of the Bible, and behind every literal incident he finds a hidden psychological meaning. Some of these meanings are exalted and worth while. Some, to the casual reader, border on the ridiculous. The parables of Jesus, he contends, should give a man this higher psychological meaning in terms of the lower outer meaning. Every parable should make a man think for himself and make his own higher inter-

pretation of it.

Only those reach this higher level of life who are reborn. The equivalent of this is an inner mental and psychological evolution. The gospels are concerned, from beginning to end, about this possible self-evolution. Jesus himself had to undergo inner growth and evolution. He was not born perfect. Heaven is this higher inner state or level possible for a man to reach. The Scribes and the Pharisees do not mean people who lived long ago, but people today who are on a certain lower level of possible living. The whole drama of Christ represents another meaning than the historical description given in the gospels. Behind rising and setting external forms of religion in the world, there has been abroad a fully developed stream of knowledge, always the same, and always having the same object—namely, the inner quickening and inner growth and evolution of man to a higher level of himself. All that Christ taught was concerned with attaining a higher level called rebirth.

No minister can read this book without getting insight and help from it. He should be prepared, however, to discount some of the interpretations the writer gives to certain Old Testament stories and to such elements as water, stones, etc., in the New Testament. This book shows how one scientist made the gospel parables significant to himself.

H. W. H.

The Way Into the Holiest—Expositions of the Epistle to the Hebrews by F. B. Meyer. Baker Book House. 277 pages. \$2.50.

This volume contains thirty-five expository studies on the Epistle to the Hebrews. Each study is given an appropriate subject and the passage from Hebrews is printed. Each study comprises a chapter. Any Bible student desiring to learn the fine art of Bible exposition and expository preaching should get this volume for guidance and direction. The author is a past master of expository preaching at its best. Such preaching is going out of style and I hear it very rarely any more. No wonder church members know so little about the Bible.

H. D. H.

Political

While You Slept by John T. Flynn. The Devin-Adair Co. 192 pages. \$2.50.

Again John T. Flynn has made a great contribution to the historical clarification of the tragic, treasonous road that America has come and along which she has dragged hundreds of millions of human beings who are now behind the iron curtain in misery and death. It is the story of that plot, laid in Russia, but carried out by Americans, very few Americans, to be sure. It is the account of that catastrophic tale, via the conception of the Second World War, by way of Pearl Harbor, Teheran, Yalta, to the loss of China and Europe as integral allies of America.

Nor is the tale yet fully told. Those who initiated this treason to the West, or their successors, are still of potent influence and leadership. The President can still cry "red herring" when new evidence is uncovered. And the police-action of the "United Nations," a war begun by Presidential action, despite constitutional provisions, evolved into a war of the United States, not

the United Nations, against a billion of Asiatics, whose mass our country cannot defeat.

Only the knowledge of the way we have come and the road we are going can bring America and the West toward the re-establishment of an order that will bring peace to the nations.

For the contribution toward this high goal the author of this well-documented treatise deserves the utmost gratitude of all Western peoples.

J. F. C. G.

Somewhere South of Suez by Douglas Reed. Devin-Adair Company, New York, 1951. 405 pages. \$3.75.

In 1938, in his *Insanity Fair*, the author predicted with uncanny accuracy World War II. Here he sets forth the ominous future with World War III.

Asiatic Communism and political Zionism unite in a pincers-action over Africa to blot out Europe's culture and, possibly, American freedom. Many anti-Zionist Jews concur. Said Henry Morgenthau, Sr., "Zionism is the most stupendous folly in Jewish history. It is a betrayal . . . an East European proposal."

The author relates much of the growingly less secret history of the betrayal of the West through Stalin, Roosevelt, Churchill and Communist treason within America.

The plans so far, so well advanced, reach into the future to complete the destruction of freedom so dearly gained over 2,000 years and to eradicate as its foundation, Christianity.

Tolle, lege—go and read! The book is eminently well written, highly readable and richly informative in this area which holds the near destiny of the world.

J. F. C. G.

Moody's Power of Persuasion

(From page 67)

work. He ignored a person's skin and the titles he held or did not hold, treating all men as souls created by God and deserving to be brought back to God. Above all else, he was practical and down-to-earth, understanding the problems of the world that men and women everywhere face. Though he was converted when a very young man in a shoe company, he did not receive the full spirit of God, the Holy Ghost, until a few years later. And this occurred not in a dream or in a glorious garden with angels singing on moonbeams, but in the mercantile center of the world, New York City, and on Wall Street, the bustling symbol of materialistic earthiness.

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TO HONOR WASHINGTON AND CARVER

Churches Can Profit Through Memorial Coins

by Glenn Clark*

TWO noted Negroes, Booker T. Washington and George Washington Carver are now in the fight against Communism, although they both passed on to their reward some years ago. And both of them love the fight, I'm sure, if they are permitted to keep an eye on what we mortals are doing. For the means being used to oppose Communism are well in keeping with the spirit of those two great men.

Of course you know the work of these men, Booker T. Washington brought industrial education to thousands of Negroes through his remarkable institution which he founded, and George Washington Carver, the famous scientist of Tuskegee, relieved considerable economic poverty in the South by his discovery of the many possible uses of the peanut, sweet potato and other plants.

I knew Dr. Carver personally. I

*Formerly English professor and football coach at Macalester College. Now head of the Macalester Park Publishing Company.



S. J. PHILLIPS

S. J. Phillips, founder-president, Booker T. Washington Birthplace Memorial and George Washington Carver National Monument Foundation, is Washington's greatest devotee and a leading contender for Negro leadership honors. He worked with Dr. Carver in agricultural chemistry, following ten years with the United States Department of Agriculture. He is a graduate of Tuskegee and the University of Wisconsin. Born in Pike Road, Alabama, he is the son of a minister.

even wrote a little book about him called *The Man Who Talks With Flowers* in which I tell of his deep religious faith, his dependence on God for ideas, his love for his fellow man and his appreciation of flowers and other forms of nature.

Both of these men were born in the very poorest circumstances—in slavery in miserable little cabins, yet both achieved greatness and renown. They are both examples of what is possible with God in a democracy. But, how can they fight communism, you are probably asking! Here I must introduce another character in an unfolding drama. Possibly you do not yet know Mr. S. J. Phillips, president and founder of the Booker T. Washington Birthplace Memorial and organizer of the George Washington Carver National Monument Foundation. Then you have a real treat coming to you, for he is one of God's men of today with a big vision of service to his fellow men. He's a Negro, too, a tall handsome one with flashing eyes and deep earnestness, with a capacity for getting things done. S. J. Phillips, the son of a Baptist preacher, studied and taught at the school founded by Booker T. Washington, Tuskegee. Washington had already passed on, but his spirit permeated the school and strongly influenced Mr. Phillips, so that later when he learned that the site of the Booker T. Washington birthplace was to be sold, he headed a group that decided to buy the place to perpetuate the ideals and teachings of Booker T. Washington. After persuading the United States Government to mint memorial 50-cent coins in honor of Booker T. Washington, the memorial committee, headed by Mr. Phillips, put on a campaign and sold a million and a half of these coins at a dollar a piece. What they have done with that money is a fascinating story in itself. There is now a great tract of land of 560 acres with experimental farms, courses in agriculture, an administration building, classrooms, poultry and farm equipment, animals, houses and cottages for faculty and students. Here is being planned a program by which



THESE CLASSES BENEFIT FROM THE SALE OF HALF DOLLARS

Left: Class in typing shows one of the business courses offered in the Booker T. Washington Memorial Trade School.
 Right: Beauty culture is among the courses taught. This profession is a thriving one in the Negro community.

the whole South, both white and black, will benefit through improved techniques in farming, while the Negro is made more self-reliant and economically independent under Christian auspices and training.

As if that weren't enough Mr. Phillips and his followers got another vision from God and reached out further. They founded the Booker T. Washington Memorial Trade School in Roanoke, Virginia, some twenty-two miles from the other site, where Negroes who lack high school training can learn the trades of auto mechanics, bricklaying, carpentry, beauty culture and many other practical things. Two thousand students have attended the school. Hundreds of skilled graduates are now earning decent livings for themselves and their families.

Next Phillips reached out to thousands of other people by means of radio. The Booker T. Washington Goodwill Hour is on the air every Sunday morning at 9:30 a. m. By message and music it sells the idea that the Golden Rule must be practiced toward all mankind—regardless of race or creed.

But that wasn't sufficient for Phillips and his associates. They kept hearing God calling to new fields. By means of Booker T. Washington Service Clubs they are endeavoring to carry the spirit and teachings of Booker T. Washington out into areas all over the nation. In community clubs of from ten to sixty people, such topics as the dignity of labor, home ownership, thrift, character building, inter-racial understanding and Americanism are discussed from the Christian point of view.

Now Mr. Phillips has a new vision. He realizes that Negroes, because of their lower economic strata, their lack of education, are targets of relentless

Communist propaganda. Though the vast majority of Negroes are loyal Americans, yet the poverty and ignorance of many of them make us fear that some Negroes may provide a weak link in our chain of defense in certain sections. Consequently the Board of Trustees of the Booker T. Washington Memorial have included a fight against the spread of Communism in its program.

They have decided to reach the Negroes through Negro churches, Negro press, schools, colleges, clubs, radio and any other possible ways to inform and educate them on the evils of Communism. Phillips' group aims to put the Negroes on their guard against Communist agents and propaganda which comes in disguise of "friends" to help their cause. The Memorial plans a concerted, continuous effort to teach the masses of Negroes the principles and concepts upon which our nation was founded; to hold high the opportunities and advantages of our land. They aim to develop among the Negroes an unswerving faith in the principles and ideals of our government as set forth in the Declaration of Independence, the Bill of Rights, and the Constitution of the United States.

Of course such a program will need financial support—a lot of it. But it strikes me as a lot more sensible spending it that way than in spending it on war weapons later. Besides it is a whole lot easier strengthening a nation while it is all together in one piece, than to try to get the pieces back together again later.

How are the leaders of this cause going to raise the money? Once again the United States Government, seeing how well the previous money so earned was used, is minting special memorial coins—this time with heads

of the two great men, Booker T. Washington and George Washington Carver, together on the front. These coins, costing fifty cents each, will be given as souvenirs to every person or group for each \$2.00 contributed to this project. Also, because the spirit of the Booker T. Washington Memorial is one of helpfulness to others they are ready to offer fifty cents per coin to any churches who wish to help distribute the coins. That way any churches who need financial aid for their own work can share in the income brought in through the coins. Any church that wishes to cooperate can secure coins from any local bank, although it may be wise to arrange for the coins in advance so that the bank can get supplies of them from the Federal Reserve Bank or from the People's National Bank in Rocky Mount, Virginia. Any further information can be obtained by writing to Mr. S. J. Phillips, Booker Washington Birthplace, Virginia.

Altogether, I believe the whole idea is a grand one and worthy of the support of every American Christian especially those who wish to do something for the Negroes. The program is six-fold: 1. To conduct a series of activities designed to inculcate ideals that will develop Negro youth into strong dependable Americans. Honesty, thrift, punctuality, loyalty, respect for labor, co-operation, faith in God are all points stressed through clubs, publications and classrooms. 2. To expose the Negro masses to a program of solid Americanism that will counteract Communist propaganda and offer educational advancement in American ideals and principles. 3. To work toward increasing a sense of pride and interest among Negroes in all projects designed for community betterment. These include sanitation, beauty of surroundings,

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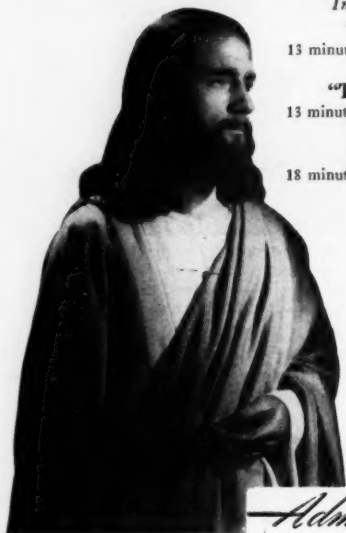
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playgrounds, parks, studying community problems, such as juvenile delinquency, that the Negro might be a respected and self-respecting citizen. 4. To contribute toward improved living by stressing the dignity and worth of the individual. 5. To make the Negro aware of the great opportunities which our Nation offers, to develop pride in his heritage as an American, to help him realize his responsibility to improve, to guard and to cherish his American birthright.

I can almost hear Booker T. Washington talking it over with George Washington Carver now. Washington is saying, "I'm proud of the way the Negro has progressed since he came out of slavery. Even the South is coming to respect him now. For he has learned to labor lovingly—that is to work hard and to love his employers, even when they are white men. But the Negroes need to keep on growing. Such schools as the one founded by me and the Memorial farm and trade school there in Franklin County, Virginia, really help the Negro take his place in society. I like that fellow, Sidney Phillips, who heads those Franklin County schools. Do you know, Mr. Carver, the Memorial group built a cabin on the spot where I was born, a cabin just like I used to live in, and there is a whole community there now, with a post office named "the Booker Washington Birthplace." And George Washington Carver smiles and says, "Yes, Phillips is one of my boys, too. You know, Mr. Washington, he and his friends saved my birthplace, too. They persuaded Congress to clear up a big tax debt on the old plantation where I was born and now that place, too, way out in Diamond, Missouri, will be another center from which to reach out and help the Negroes."

And Booker says, "What helps the Negroes helps the whites, too, and I'm glad of that for I want my people to be useful and loyal American citizens as well as good Christians."

I'm certainly going to get myself some of those memorial coins and I'm sure you will want some, too.

RIGHT CAPTION—WRONG CHURCH

Some of our readers noticed the error on page 8 of our January issue. It concerns a picture of church flood-lighting. The caption identifies it as the First Methodist Church, Mishawaka, Indiana. The picture was that of the Congregational Church, Avon, Connecticut. The printers just picked up the wrong cut. Both of these churches are splendid examples of flood-lighting. The one of the Mishawaka church will appear later.

Biographical Sermon for February

John Ruskin — Teacher, Lecturer, Writer

by Thomas H. Warner

And that from a child thou hast known the holy scriptures—II Timothy 3:15.

JOHN RUSKIN was born February 8, 1819. He died in 1900. His father was a Scotch wine merchant who amassed a fortune of around \$1,000,000. He was educated by his mother and private tutors.

Ruskin was deprived of many of the pleasures of childhood. His mother was a strict Puritan. She held that even toys were sinful. His pleasures were divided between a box of bricks and the contemplation of a water cart. Being delicate he was not sent to school. His parents had a novel way of inducing him to do his lessons—they paid him a fixed rate for his work.

Ruskin wrote: "I have next, with deeper gratitude, to chronicle what I owed to my mother for the resolutely consistent lessons which so exercised me in the Scriptures as to make every word of them familiar to my ear in habitual music, yet in that familiarity revered, as transcending all thought and ordaining all conduct.

"This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly for myself. As soon as I was able to read with fluency she began a course of Bible work with me which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether, that she did not care about, but she made sure that as soon as I got hold of it at all I should get hold of it by the right end.

"She began with the first verse of Genesis and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law and all, and began at Genesis the next day. If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome, the better lesson in patience; if loathsome, the better lesson in faith that there was some use in its being outspoken.

"After our chapters, from two to three a day according to their length, the first thing after breakfast, and no interruption from servants was al-

lowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visiting or excursions, except real traveling, I had to learn a few verses by heart or repeat, to make sure I had not lost somewhat of what was already known. And with the chapters, thus gradually possessed from the first word to the last, I had to learn the whole body of the fine old Scottish paraphrases, which are good, melodious and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound."

At fifteen Ruskin was sent to the school of Thomas Dale. On the first day the pedagogue lost the confidence of his new pupil. "I carried my old grammar to him in a modest pride," said Ruskin, "expecting some encouragement and honor for the accuracy with which I could repeat on demand some hundred and sixty printed pages of it. But Mr. D. threw it back to me, with a fierce bang upon his desk, saying with accent and look of seven-times-heated scorn, 'That's a Scotch thing.'

"Now my father being Scotch, and an Edinburgh high school boy, and my mother having labored in that book with me since I could read, and all my happiest holiday time having been spent on the North Inch of Perth, these four words contained so much insult, pain, and loosening of respect for my parents, love of my father's country and honor for its worthies, as it was possible to compress in four syllables and an ill-mannered gesture."

Ruskin's father and mother had set their hearts on their son going into the church. "He would have made a bishop," said his father long years after. Ruskin tells of the first sermon he preached, in which he describes himself as a little boy standing up with a red cushion before him and thumping and preaching, "People be good."

Ruskin occupied the chair of art at Oxford for a long time. He was in great demand as a lecturer. He once refused to give a course of popular lectures at Glasgow. In declining he wrote: "I find the desire of audiences to be audiences only becoming an entirely pestilential character of the age. Everybody wants to hear, nobody to

(Turn to next page)

What it is costing
to leave God out . . .



The Modern Rival of Christian Faith

An Analysis of Secularism

BY GEORGIA HARKNESS

WHAT HAPPENS when people—especially Christian people—substitute attractive, apparently rewarding goals and values for those in the command, "Seek ye first the kingdom of God"? Here are honest and disturbing answers. Clearly and without compromise Dr. Harkness shows the price we have paid for our concession to the "spirit of the age"—and how we can and must defeat "Christianity's major rival in the Western world."

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The Children's Chapel

THE Children's Chapel has been a natural development with the new consciousness of the importance of public worship. Modern church schools have supplanted the "opening exercises" with the worship hour. The chapel shown on our cover this month is a delightful one. It is created and furnished to proper scale with small pews, small chancel furniture and small organ. It seats approximately 100 children. The church school periods are staggered so that it is used by three different age groups at different periods.

Not alone is it used for the children's worship periods but LeRoy Lawther, minister of the Lakewood Presbyterian Church, has found that it is desired for many weddings.

The children's worship periods are conducted by the boys and girls under competent supervision. Those who lead are carefully instructed in their parts. At various times the service from the church is brought to the group through loud speakers and each act of worship

is explained by the adult leader.

The Lakewood church has found that the appreciation of this chapel is so great that the entire cost was taken care of by special gifts, relieving their building budget of the expense.

All of the woodwork is oak with a blond finish. The ceiling is painted an eggshell white. The walls are slate gray blue. Floor asphalt tile in beige. The aisle is carpeted a slate gray blue to match the walls. The architects who designed the chapel are Damon, Worley and Associates of Youngstown, Ohio. William S. Hockman is the director of religious education of the church.

UNITED LUTHERANS SET RECORD IN NEW CONGREGATIONS

Philadelphia, Pennsylvania — More congregations were organized in 1951 by the home missions department of the United Lutheran Church than in any year since the Church's formation in 1918, according to The Lutheran, official denominational weekly.

The publication said that 48 new congregations were known to have been organized last year and that final reports might bring the total to 50.

Of the 48, nine were formed in Canada while California led the states with seven new churches. Six of the new churches in Canada have congregations formed largely of Latvian and Estonian DPs.

Finding quarters for the new mission churches is a major problem, the weekly said. Many find temporary quarters in church buildings of other denominations while some meet in fire houses and school buildings. One holds its services in a Jewish temple, another in a funeral parlor.—RNS

Biographical Sermon

(From page 77)

read, nobody to think.

"To be excited for an hour, and if possible amused, to get knowledge it has cost a man half his life to gather, first sweetened up to make it palatable, and then kneaded into the smallest possible pills—and to swallow it homeopathically and be wise—this is the passionate desire and hope of the multitude of the day. It is not to be done.

"A living comment quietly given to a class on a book they are earnestly reading—this kind of lecture is eternally necessary and wholesome. Your modern fire-working smooth-downy-curry-and-strawberry-ice-and-milk-punch-altogether lecture is an entirely pestilent and abominable vanity."

Ruskin's friend and publisher, George Allen, tells how he once saw Ruskin fall on his knees by the side of a Savoy peasant who was praying by the roadside. In explanation, Ruskin said that he thought that by so doing he would do the peasant good and might comfort and console him with a sense of brotherliness. As Mr. Allen said, the incident shows that "the one touch of nature was as deep and sincere as it was simple" in Ruskin. He also tells that when the Alps were reached, Ruskin went aside to pray, saying: "O, yes, when I reach the Alps I always pray."

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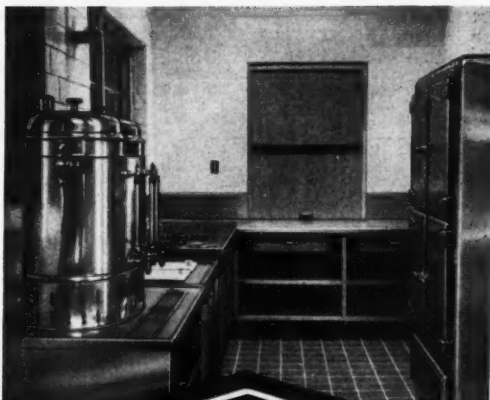
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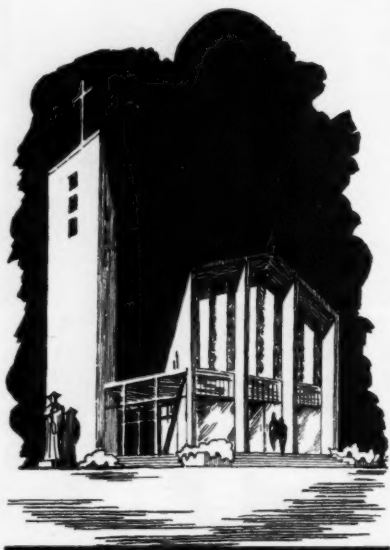
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P. S.—They would also swap the organ for a modern refrigerator, not over twenty-eight inches wide, or "sell the organ outright as a last resort."

BACKS SOCIAL SECURITY FOR CLERGY

Maplewood, New Jersey—Extension of Social Security benefits to cover ministers was voted, 27-15, by the Presbytery of Morris and Orange here.

Objection was voiced by some who feared that the question of separation of Church and State might be involved.

Dr. C. Marshall Muir, pastor of Munn Avenue Church, East Orange, contended that bringing the Church-State separation issue into the matter was "tilting at a windmill that just isn't there."

"None of us can escape the fact that we are citizens," he said. "We pay taxes and accept mail when the postman brings it. If we want to be consistent with complete separation of Church and State, we would refuse to pay taxes and would turn the postman away from the door."—RNS

Productive Pastures

by Hobart D. McKeenan

SERMON STARTER

A. The Cross as Symbol

INTRODUCTION: Define and describe the meaning and mission of symbols—*symbolus*—in history and life. How little we could know or show of human thought and emotion without the use of symbols. A symbol is a sign, and yet it is much more than a sign. And nowhere is this "much more" apparent than in the symbol of the cross.

1. The cross is the symbol of the heinousness of sin. Of all creatures only man is a sinner. Only man is capable of sin. Only man could imagine, create and employ a cross.

2. The cross symbolizes the awful result of actions which stem from the poisons of prejudice and bigotry.

3. The cross symbolizes God's eternal heartache manifested in Time. God loves with perfect and passionate yearning and devotion. He loves each and he loves all of his children. At the heart of the universe there is holy and redemptive love to which the stars in their courses sing praise and because of which the saints find the secret and song of ineffable joy. And the symbol of that love is the cross.

4. The cross is the symbol of victory through sacrifice. "God so loved the world that he gave * * * " The tree on Calvary was a crucifix before it became a cross. For us the cross is, and most truly, a sign of victory. But let us never forget that, long before it became such a sign—like the polished brass symbol at the center of the altars in our churches—it was a crucifix, a gibbet, which held the body of the one and only perfect example of a living Love and a dying Life. Yes, before it became an ornamental symbol wrought of brass or gold it was a thing of wood and nails and stained with blood, sweat and tears.

Conclusion: Only as we see, accept, live and preach the cross in the light and against the background of the crucifix does it become to us the sign and secret of ultimate victory.

POETIC WINDOWS

Innocence and Experience

It is innocence that is full and experience that is empty.
It is innocence that wins and experience that loses.

It is innocence that is young and experience that is old.

It is innocence that grows and experience that wanes.

It is innocence that is born and experience that dies.

It is innocence that knows and experience that does not know.

It is the child that is full and the man who is empty,
Empty as an empty gourd and as an empty barrel;

Now then, children, go to school.
And you men, go to the school of life.

Go and learn
How to unlearn.

—Charles Peguy

Woman (St. Mark 15:40)

Not she with trait'rous kiss her Savior stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could dangers brave,
Last at his cross, and earliest at his grave.

—E. B. Browning

The Bowed Figure

He spread his arms upon the Cross
To offer his embrace;
He bowed his head in death to us,
That we might see his face.

—Gerald Massey

The Long Last Mile

Carry me over the long last mile,
Man of Nazareth, Christ for me!
Weary I wait by Death's dark stile,
In the wild and the waste, where the wind blows free;
Look clean through my heart,
And will not depart,
Now that my poor world has come to its last.

Lord, is it long that my spirit must wait?

Man of Nazareth, Christ for me!
Deep is the stream, and the night is late,

And grief blinds my soul that I cannot see.

Speak to me out of the silences, Lord,
That my spirit may know

As forward I go,
Thy pierc'd hands are lifting me over the ford.

—Lauchlan MacLean Watt

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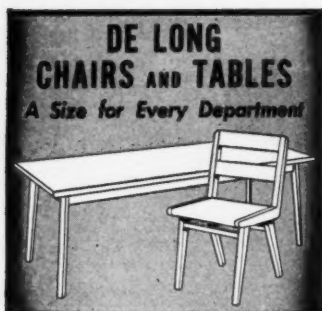
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nations have different kinds of merits, and it is not to be wished that all the world should be alike, but there is no reason why cultural diversity should imply political enmity. For 750 years the English and the French fought each other under the impression that their interests conflicted. At last they discovered that this has been a mistake, and since 1815 they have been good friends. There is no reason but the tyranny of ancient habit why this should not happen in other cases. Take the case of Russia and the West. If each became convinced that the other had no hostile intentions, each would be spared all the expense of armaments, each would derive benefits from reciprocal commerce, each would escape from the dread of the atomic bomb and the destruction of large parts of the population. The motives of self-interest which on each side promote hostile feelings are merely a reflection of the exactly identical motives of self-interest of the other side, and are based on each side upon the assumption that the other side is irrationally inclined. Of course human nature being what it is this naked analysis will seem shocking to both sides, for wherever hostility exists, however obsolete may be its sources, it appears on both sides as a great moral crusade, in which it is the duty of every true man to uphold high ethical ideals. But all this is merely a part of the psychological camouflage by which *homo sapiens* conceals from himself his own lack of wisdom. Suppose some drug were discovered which removed mental mists from the mind, and suppose that the only two people who had taken this drug were Stalin and Mr. Truman, what do you think would happen? Presumably they would meet in a neutral spot, they would shake hands and share a drink, and each would say to the other, "Well, old boy, I suppose you are really not much worse than I am." They would then in the course of half an hour at most find an equitable solution of all the problems in which the interests of their respective nations were popularly supposed to be conflicting. They would go home jubilant; but Stalin would be assassinated by Molotov, and Mr. Truman would be successfully impeached by Senator McCarthy. After this each nation would return to its former folly. * * * Intelligence, as every he-man knows, is a contemptible quality. The boys who display much at school are seldom good at games, and can usually be kicked without fear of retaliation, and yet there are many things of obvious importance which only people possessing a certain intelligence can understand. One of these is finance. Andrew Jack-

son—a typical he-man—could not stand banks. He knew how to kill men in a duel, but he did not know how to get the better of a bank manager. So, in 1920, the he-man took control of American finance, and by 1932 they had brought America and the rest of the world to the brink of ruin. Nevertheless they continued to resent the policy by which further ruin was averted, because it could only be understood by more intelligence than they chose to exert. Hatred of intelligence is one of the great dangers of the modern world, because with each new advance in technique intelligence becomes more necessary. But intelligence is equally necessary in everything else. Progress in industrial technique depends upon inventors. Progress in war depends upon atomic physicists, not one of whom would have won the respect of his "manly" contemporaries. Wisdom in international affairs requires knowledge of geography, an acquaintance with the habits of various nations, and a capacity for seeing how the world looks from a point of view that is not your own, none of which can be obtained without intelligence. Our great democracies still tend to think that a stupid man is more likely to be honest than a clever man, and our politicians take advantage of this prejudice by pretending to be even more stupid than nature made them.—Bertrand Russell in *New Hopes for a Changing World*

The Value of a Soul

Years ago in Paris, just after the First World War, I met Miguel de Unamuno, "the greatest Spanish thinker since Cervantes," someone called him. No one who met him can ever forget him.

Since that day, when I read his books, I can see his glowing eyes between the lines, hear his voice and feel a personality at once electrifying and disturbing; no half tones, no twilights, all fire. In Unamuno one felt the tragic sense of life, its paradox, its tension, as one feels it in Augustine, in Pascal. It was as if he lived on a cross, and "The Agony of Christianity" was his theme. Across the years his words ring in my ears: "We can find no paths worth following, until we discover what our Christianity is. We can have no external life that is splendid and glorious and strong until we light in the hearts of our people the fires of the eternal inquietudes! There is no future; there never was," he added. "Our future is today; not tomorrow, but now. There is no tomorrow. What is becoming of us today, now, is the only question that really matters."

"A human soul is worth all the uni-

verse," he said; it was at once his creed and his battle cry. Such words startle us, stun us, yet it was what Jesus was always saying—only we do not hear aright. No one in his day made the basic truths, the glowing gospel of Jesus more vivid, more vital, alike in his insight and his life. To him the cross was more than a symbol; it was the sign of God!

By the some token, the one question to which all others add up, said the seer, is the immortality of the soul. If this faith fails, or grows dim, all the values of life slump and fade and flash out. Even dodging the question does things to us, hurts us far back and deep down. Liberty, law, justice, mercy, hope—all are weakened; when faith is lost only force is left, and life becomes the horror it is today.

But more than his words the face of the man, his eyes, his voice, his unconquerable faith haunt me. There was an "eternal inquietude" in Unamuno which could only find rest in God.—Joseph Fort Newton in *Live, Love and Learn*; Harper & Brothers

In the Morning

For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried them all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn.—Victor Hugo.

White Presence

There comes the morning with the golden basket in her right hand, bearing the wreath of beauty, silently to crown the earth. And there comes the evening over the lonely meadow deserted by herds, through trackless paths, carrying cool draughts of peace in her golden pitcher from the western ocean of rest. But there where spreads the infinite sky for the soul to take her flight in, reigns the stainless white radiance. There is no day nor night, nor form nor color, and never, never, a word.—Tagore in *Gitanjali*; Macmillan

Deathless Love

In the volcanic ashes of Pompeii, in one of the excavations, a little invalid child was found with his mother's arm around him. The mother, plainly enough from her ring of a noble family, had had plenty of chance to escape and save herself, as everybody

else did in that section, but she had gone back to rescue this helpless deformed boy. And through all these years this mother's arm has lain there underneath this little child she died to save—a mute and tender token of deathless love. So in greater fashion, for which no human illustration is adequate, through all the confusions of the world, the din and noise of our busy and material lives, the darkness and mystery of time and space, the everlasting arms of the love of God are underneath us. He is with us in our agonies and our struggles, in our follies and frustrations, striving to finish his creation and to bring to fulfillment the expectation of the sons of God.—Rufus Jones in *Enriching Worship*; Harper and Brothers

Modern Man and the Unknown Future

Dr. Martin Buber, the greatest living Jewish philosopher, has recently lectured in this country. Author of the book, *I and Thou*, which has influenced Christian theology as well as Jewish thought, he is an interpreter of the unique, dramatic, and personal nature of Biblical thought, as distinguished from the impersonal nature of scientific and philosophical thought.

The Bible is essentially the record of the dialogue of the soul with God and of the two subordinate dialogues of the soul with other souls and with itself. Life in the Bible is conceived as a series of dramatic encounters. The essence of real drama is derived from the "freedom" of the participants. For it is this freedom which makes for unpredictable future possibilities. We can predict the course of the stars. We can even predict the life course of a favorite domestic pet. Every animal runs through its life cycle, fulfilling its essential nature. But every child is unpredictable. We do not know what it may become or how it will work out its relations with others. The future of every human life is filled with unpredictable promises and perils.

If this is true of individual life, it is even more true of the whole human enterprise. All of us, like Abraham of old, go out, not knowing whither we go. The drama of human history is determined by God's providence and our decisions. These decisions are not as predictable as the course of nature because man is a genuinely responsible creature, who may succeed and may fail in any particular venture. Nothing has been more confusing to modern man than the effort of modern secular culture to reduce human history to the level of nature and to pretend that man was just about to achieve both knowledge and mastery of the future. This is impossible not only



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because human agents make unpredictable decisions in history but also because the Lord of history "taketh things that are not to put to naught the things that are." Thus both man's and God's freedom prevent human history from being simply predictable.

It is rather ironic that a civilization which thought it had reduced the human drama to predictable sequences should now confront a world situation in which our future is more unknown than at any time in recent centuries.—Reinhold Niebuhr in *The Messenger*

BOOKISH BREVITIES

There is a real sense in which an abridged Bible is a mutilated Bible. In a real sense it is an emasculated Bible. It cannot tell the whole truth about man's ageless search for God, and its counterpart, God's unaging self-disclosure to man. There is, nevertheless, a place for abridged Bibles—Bibles, that is, in which only the pure gold and none of the dross is set forth. Among a goodly number of such anthologies my first choice is *The Bedside Bible* by Arthur Stanley. The version is that of King James. The style is prose and there is no division into verses. Ample scholarship is evident, though never obtrusive. The Old Testament passages are presented in their appointed order, thus showing the development toward monotheism. The New Testament passages have been chosen and set in historical order. Introductory notes are at once factual, concise and lucid. This is, indeed, an anthology of literary and spiritual distinction (Charles Scribner's Sons; \$2.50) * * * During the past six or eight years I have become increasingly aware of a great and growing need for a guide or textbook dealing with evangelism, and now it is at hand. It is *The Practice of Evangelism* by the distinguished Anglican preacher and evangelist Bryan Green. Himself one of the most successful evangelists of our generation, Dr. Green's book is at once scriptural, factual and highly inspirational. It will afford a splendid basis for study and discussion in city and community ministeriums (Charles Scribner's Sons; \$3.00) * * * During the past year Bertrand Russell was awarded the Nobel Prize for literature. Even though there is no Nobel Prize for philosophy—and we usually think of Lord Russell in terms of philosophy, logic and mathematics—few will question his merit of this distinction. The many books written by Lord Russell, together with his occasional essays and public lectures, place him in the light and line of a great tradition—an English-speaking tradition running back through John Stuart Mill, David Hume,

Bishop Berkeley, to Thomas Hobbes and Francis Bacon. Several years ago, and much to my surprise, Lord Russell wrote me a lovely little note expressing appreciation for something I had written, and in which bit of writing I had made an appreciative reference to one of his books. It was somewhat unusual, he said, for a clergyman to show appreciation for anything he said or wrote! But, why not? I may be in complete disagreement with many things he has said or written—and I am in disagreement with some of them—but I would be much less than an honest man if I did not acknowledge and appreciate his vast erudition, lofty wisdom, scrupulous logic, moral courage and lucid prose. All of which leads me to say that, as I see it, one of the new books no minister can afford to miss is *New Hopes for a Changing World*. I have given some brief but characteristic selections from this book under Selected Prose in the hope that they may whet my reader's appetites. The book is described as "an argument against the tyranny of fear and an affirmation of faith in the good life and the life of reason." And the description of the publisher is accurate. Lord Russell is realistic, candid, reasonable and, withal, hopeful and inspiring. Much that he says needs to be said again and again from every pulpit of the land (Simon and Schuster; \$3.00.) * * * For its superb short stories, historical and travel stories, I mean; for its unique poetry; and, above all, for its wonderful prose, I commend, without reservation, W. N. Roughead's *Hilaire Belloc*. This is a wisely selected anthology of the prose and verse of one of the last of the literary giants. Chesterton, Baring and Shaw have slipped away, but Belloc, now aged eighty-one, remains with us, and this anthology, selected from eleven of his major works, gives an over-all view of his genius (Lippincott; \$3.50) * * * *Socialism in America* by Emerson P. Schmidt, is a tract for the times. Not unlike Paine's classic *Age of Reason*, but from a different angle, this essay bids the American people to "stop, look and listen" before it is too late to keep or recover anything like the American way of life. "There's plenty of material available to show us how socialism in practice," says the author, "compares with capitalism in practice. Socialism has had its chance, in almost every major nation of the world except ours; and what it is doing seems considerably inferior, in terms of freedom and living standards, to what capitalism did for those same countries." If the reader will not allow the obvious truth of Schmidt's thesis to blind him to the un-Christian

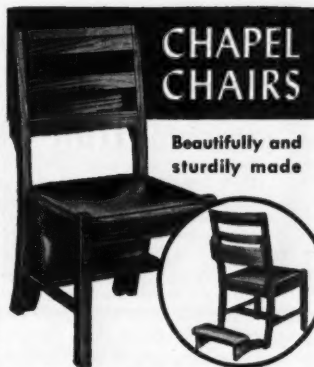
injustices and inequalities created and fostered by capitalism, this essay will be invaluable (Prentice-Hall, Inc; \$2.00) * * * And here is something to cheer about! It is entitled *History of Russian Philosophy* by Nicolai O. Lossky of the Russian Orthodox Seminary, New York City. This is the first history of Russian philosophy ever to appear in English, a fact which, of itself, should commend the book to every thoughtful clergyman and educator in the English-speaking world. The shortcomings of this rather massive volume are apparent. There is, to begin with, the author's neglect of Plekhanov, a philosopher whom even Lenin regarded as the father of Russian Marxism. And there is but one brief paragraph devoted to Bogdanov—a creative thinker of whom the West is almost completely ignorant. What little is known of him has been inferred from Lenin's passionate and, I assume, largely unjust criticism. And there is, save for the Pan-Slavic philosophers, including the philosophical apologists for Eastern Orthodoxy, the obvious fact that Hegel has exercised a more potent influence upon Russian thought than has any single Russian philosopher. Nevertheless, the virtues of Lossky's work are equally apparent. I say this for two reasons: First, for the obvious reason that the West cannot understand the

Russian mind without a knowledge of Russian philosophy. The deepest and most ultimate fact is not Stalinism; it is Russian mysticism and metaphysics. And the second reason is that, both culturally and spiritually, Russia has much to teach us. Amid the tensions of a cold war—not to mention the horrible actuality of a real war in Korea—this is a truth difficult for us to see or appreciate; but we must see and appreciate. If we fail or refuse to see and appreciate, then the twilight of civilization in which we walk today will deepen into darkness and not, as God intends, open into dawn. This is, indeed, a very important book (International Universities Press, Inc.; \$10.00).

CHARACTER RESEARCH PROJECT GETS NEW GRANT

Schenectady, New York—A grant of \$225,000 has been made to the Character Research Project at Union College here to carry on its work for the next three years. The project is engaged in developing character education which combines the best psychological techniques with Christian principles.

The new grant brings to \$700,000 the total amounts received since 1941 from the Lilly Endowment Inc., of Indianapolis by the project.—RNS



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by Observer*

NOW that the World Council of Churches and the National Council of Churches are going concerns we feel that most churchmen are definitely ecumenical conscious. Yet, in spite of this, many church people either ignore entirely or take merely for granted, the most truly ecumenical of our present-day religious tools, used in all churches, the Hymnal.

Observer recently enjoyed a rather rare, and quite unexpected, demonstration of this quality of the church's praise. It was on Reformation Sunday, and the Lutheran churches of an eastern city were holding, as is their custom, a United Reformation Service. There was an impressive emphasis on the "United" quality of the service in the presence of a number of choirs, both senior and junior, in their distinctive robes. The procession of the clergy was both colorful and dignified, and the congregation stood respectfully while their spiritual leaders entered the sanctuary.

The sanctuary in which this service was held is unusual in that the altar is at the street end and the two entrances from the narthex are on either side of altar, pulpit and lectern, so that one enters facing the congregation. The choir and organ loft are in the rear gallery and the many choirs on this occasion overflowed into the side galleries, but still at the rear, so that the singers were quite literally "heard but not seen."

The large congregation had its opportunity for participation in four hymns during the service. Naturally, Observer expected to hear "A Mighty Fortress Is Our God." In fact, this expectation was one of the reasons for his being there. He did hear it, and it was well rendered, and quite evidently familiar to all present.

But—and here comes the "ecumenical" part—Luther's hymn was the only one sung that evening which was written by a Lutheran.

The processional hymn, sung by all the choirs and the congregation as they entered from the rear, marched down one aisle to the front and up the other,

then into the galleries, was "God of Our Fathers, Whose Almighty Hand."

This seemed to be quite fitting for a service in gratitude for the heroisms of the Reformation time, yet it was written for a Vermont town's celebration of the Centennial of the Independence of the United States of America, July 4, 1876. It was the Episcopal rector, the Rev. David C. Roberts, who wrote it. And the stirring music, with its recurring trumpet calls, was composed by George Warren, the organist of the Episcopal Cathedral of Albany, New York, for the celebration of the two hundredth anniversary of that city's founding. This distinctively American, yet genuinely ecumenical hymn of both the church and the nation was not at all out of place in this Lutheran Reformation Service.

The second hymn was the peculiarly appropriate *Ein Feste Burg*, and it was a real joy to hear this great German chorale sung with hearty appreciation by choirs and people in an English translation somewhat different from either Hedge's familiar words, or the sonorous English of Carlyle's translation.

Next came that splendid "Crown Him With Many Crowns," to Dykes' inspiring tune, "Diademata." It was a lifting experience to join in it. But probably neither Anglican Matthew Bridges, its first author, nor Prebendary Godfrey Thring, its arranger, would have expected to hear it sung in a Lutheran service. However, these three Englishmen, J. B. Dykes, Matthew Bridges and Godfrey Thring, builded better than they knew, and the lift and lift of great poetry and fine music were as truly appropriate in this United Lutheran service in America as they ever were in Durham or Canterbury Cathedrals in England.

The recessional hymn was Bishop W. W. How's beautiful prayer for the church, "Jesus, With Thy Church Abide." Since this is not as familiar in America as either of the others, it deserves a place here in full as it was sung that evening:

Jesus, with Thy Church abide.
Be her Saviour, Lord, and Guide,
While on earth her faith is tried.

We beseech Thee, hear us.

May she one in doctrine be,

One in truth and charity,
Winning all to faith in Thee.
We beseech Thee, hear us.

May she guide the poor and blind,
Seek the lost until she find,
And the broken-hearted bind.
We beseech Thee, hear us.

Save her love from growing cold,
Make her watchmen strong and bold,
Fence her round—Thy peaceful fold.
We beseech Thee, hear us.

May her pastors duly feed,
Shepherds of the flock indeed,
Ready at Thy call to lead.
We beseech Thee, hear us.

May they live the truths they know,
And a holy pattern show,
As before Thy flock they go.
We beseech Thee, hear us.

May the grace of Him who died,
And the Father's love abide,
And the Spirit ever guide.
We beseech Thee, hear us.

Bishop How, be it noted, was neither a German nor a Lutheran, but the Anglican Bishop of East London, serving chiefly among the poor and the outcasts. Yet this heartfelt prayer of his had real appropriateness in the dignified setting of an unusually beautiful Lutheran church, and made a most fitting climax to a great service.

In addition to this congregational participation in ecumenicity, the music of the choirs emphasized the same thing. The anthem of the senior choirs was Maunders' setting of Sir Robert Grant's paraphrase of Psalm 104, "O Worship the King, All Glorious Above." This author was an English layman, a member of the English Parliament.

A very fine double quartet gave an impressive rendition of Schneckers' setting for Ray Palmer's "My Faith Looks Up to Thee," which uses Lowell Mason's great hymn-tune for it. Thus again America contributed to this Lutheran evening, for it was when Ray Palmer was an unknown teacher in New York, only twenty-two years old, that he wrote these significant words. And Lowell Mason has been well designated as "the father of Church Music in America."

The organist's Postlude, like his opening recital of three numbers based on three of Luther's hymns, brought back the chorale atmosphere, for it was Karg-Elert's setting for *Nun Danket*—"Now Thank We All Our God." As the service had begun with Martin Luther, it appropriately closed with Martin Rinkart and the music which carries his great words of triumphant faith across the years from those dark days of misery of the "Thirty Years' War" of the seventeenth century.

Altogether, this was not merely a united service of Lutheran churches—it was more; it was an interdenomina-

*The Observer, a shrewd and observing clergyman, has written many articles for "Church Management." In this he has struck a very responsive note.



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tional, international, ecumenical service of praise.

So Also in a Southern City

In the South there is a great denomination which does not believe in ecumenicity, at least not in that form of it expressed in the National Council of Churches. Yet, Observer listened to a large congregation in one of the churches of this denomination joining heartily in the opening hymn of a Sunday morning service—singing, "Onward, Christian Soldiers." Perhaps few of the congregation knew that an Anglican rector, Sabine Baring-Gould, had written that hymn to be sung as a processional by his Sunday School scholars as they marched to a neighboring village for an Anglican Sunday school festival. Nor did they stop to think that Sir Arthur Sullivan, composer of the stirring music to which these words are always sung, could hardly be classed as a "non-Conformist."

The next two hymns sung in that Sunday morning service were "All the Way My Saviour Leads Me" and "Jesus, Keep Me Near the Cross." Both of these were written by Fanny Crosby, a northern Methodist whose home for many years was Bridgeport, Connecticut. The first has a tune composed by Robert Lowry, a Baptist minister of Brooklyn, and later professor of belles-lettres at Bucknell University. The second is set to music composed by Mr. W. H. Doane, a business man of Cincinnati, Ohio, who did not allow his machinery business to interfere at all with his hobby of the composing of Sunday school song-tunes, and the editing of Sunday school song-books.

Thus, probably without really sensing it at all, this Southern church welcomed on this Sunday morning the English Anglicans and the Northern Methodists and the Baptists of the North into its service and were really glad to use their contributions to the expression of its worship.

Of a truth, the hymnal is truly ecumenical and deserves a lot more attention than it ordinarily gets, and denominational names in the title of it by no means imply denominational exclusiveness.

FREE TO YOUR CHURCH

The following items are offered without cost to readers of *Church Management*. Address as given below but be sure to mention that you are a reader of *Church Management*.

Projection Chart

Here is a wall projection chart which will help you properly place all types of projectors. Seven tables are given on a large card 14"x21" in size. These provide instructions for movies, the film strips, slides of various sizes and opaque projectors. For one of the charts write Radiant Manufacturing Corporation, 2627 West Roosevelt Road, Chicago 8, Illinois.

How to Raise an Organ Fund

Forty-nine Tested Plans to Raise a Church Organ Fund is the title of a booklet offered our readers by the Hammond Instrument Company. There are lots of ideas which have worked for other churches in this little booklet. Address your request to the Hammond Instrument Company, 4200 West Diversity Avenue, Chicago 39, Illinois.

Philippine Mahogany for Churches

Here is a beautiful booklet showing church installation made from Philippine mahogany. It is practically unknown in our part of the country. You will be amazed at the rich coloring produced by this rich lumber. For a copy address John C. Fellows Company, 303 South New Hampshire Avenue, Los Angeles 5, California.

TWO HUNDRED THOUSAND SIGN TEMPERANCE PETITION

Montreal, Canada—More than 200,000 Montrealers have signed a petition seeking strict enforcement of liquor regulations. The drive for signatures being staged by the Montreal Roman Catholic archdiocese will close shortly.

Together with signatures obtained in other dioceses, the names will be forwarded to Premier Maurice Duplessis for action.

The campaign already has had an effect. Police have been enforcing the liquor regulations very strictly since the signature collection started last fall.—RNS

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A Maundy Thursday Candlelight Communion Service*

As an introduction to this service a tableau was presented before the altar in which members of the church consistory arranged themselves in the order of da Vinci's scene of the Last Supper. In the center position a high backed chair was placed for the Christ. Also notice that the Good Friday three-hour service held the next day is a continuation of this program.

The Prelude
Processional Hymn — "Beneath the Cross of Jesus"

The Invocation and Choral Response

The Call to Confession

The Confession

The Kyrie (Response chanted by Choir and Congregation)

The Assurance of Grace

RN—M: O Lord, show thy mercy upon us.

C: And grant us thy salvation.

M: O Lord, hear our prayer.

C: And let our cry come unto thee.

M: The Lord be with you.

C: And with thy spirit.

M: Let us pray.

Prayer and Prayer Response

Introit

M: God forbid that I should glory.

C: Save in the cross of our Lord Jesus Christ.

M: In Him is salvation, life, and resurrection from the dead:

C: By Him we are redeemed and set at liberty.

M: God be merciful unto us, and bless us:

C: And cause His face to shine upon us.

The Gloria in Excelsis

RN—M: The Lord be with you

C: And with thy spirit.

M: Let us pray.

The Maundy Thursday Collect

The Epistle Lesson: I Corinthians 11:23-25

The Gospel Lesson: John 13:1-15

The Gloria Patri

Confession of Faith (Nicene Creed)

Hymn: "Ah, Dearest Jesus, How Hast Thou Offended"

The Offertory and Offering and Dedication

The Anthem: "God So Loved the World"—Stainer

The Meditation

The Preparation of the Table of the Lord

The Communion: Intercession, closing with the Lord's Prayer and "The peace—" after which the congregation may be seated.

The Invitation

The Communion Hymn: "Here, O My Lord, I See Thee Face to Face"

Distribution of the Elements:

(Remain seated. The Deacons will distribute the Bread and the Wine to you in your pew. The Bread will first be passed with the reading of suitable Scripture passages. Communicants will retain the Bread in hand until all have received, and at the proper time, with the Minister, all will commune together. The same procedure for the Wine. Note: Pass the Bread and the Wine in the pew to your neighbor. Pass it in first, and on its return, take your portion.)

The Blessing (after which the Deacons will gather the empty glasses)

The Thanksgiving

The Doxology

The Benediction

The Triple Amen

"And when they had sung an hymn, they went out unto the Mount of Olives."

The Recessional Hymn: "When I Survey the Wondrous Cross"

Silent Meditation

The Postlude

This service will be continued with "The Watch at the Cross" tomorrow, March 23, 1951, Good Friday.

* * *

THE THREE-HOUR SERVICE†

12:00-12:25 p.m.

Prelude

Invocation

Hymn: "Jesus Calls Us O'er the Tumult"

Scripture Lesson: Luke 23:32-38

Anthem: "Father, Forgive Them, for They Know Not What They Do"

Meditation

M: O my people, what have I done

†In this service "The Seven Last Words" by M. Isabelle Ritter, a Good Friday cantata, has been incorporated. Sung by the Au Matin and the Evening Choir.

unto thee, or wherein have I wearied thee? Answer me. Because I brought thee forth out of the land of Egypt, thou hast prepared a cross for the Saviour.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

M: Let us pray.

Prayer

Silent Meditation

12:25-12:50 p.m.

Hymn: "In the Hour of Trial"

Scripture Lesson: Luke 23:39-43

Anthem: "Today Shalt Thou Be With Me in Paradise"

Meditation

M: Because I led thee thru the desert forty years and fed thee with manna, and brought thee to a land exceeding good, thou hast prepared a cross for thy Saviour.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

M: Before thee I opened the sea; and thou hast opened my side with a spear.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

M: Let us pray.

Prayer

Silent Meditation

12:50-1:15 p.m.

Hymn: "Beneath the Cross of Jesus"

Scripture Lesson: John 19:25-27

Anthem: "Woman, Behold Thy Son"

Meditation

M: I went before thee in a pillar of cloud; and thou hast brought me to the judgment hall of Pilate.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

M: I fed thee with manna in the desert; and thou hast beaten me with blows and stripes.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

M: Let us pray.

Prayer

Silent Meditation

1:15-1:40 p.m.

Hymn: "When I Survey the Wondrous Cross"

Scripture Lesson: Mark 15:33-34

Anthem: "My God, Why Hast Thou Forsaken Me"

Meditation

M: I gave thee a royal sceptre; and thou hast given my head a crown of thorns.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

*As used in Trinity Evangelical and Reformed Church, Shenandoah, Pennsylvania. Samuel A. Moyer, minister.

M: Let us pray.

Prayer

Silent Meditation

1:40-2:05 p.m.

Hymn: "Jesus, In Thy Thirst and Pain"

Scripture Lesson: John 19:29-29

Anthem: "I Thirst"

Meditation

M: I made thee to drink the water of salvation from the rock; and thou hast made me to drink gall and vinegar.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

M: I smote kings for thy sake; and thou hast smitten my head with a reed.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

M: Let us pray.

Prayer

Silent Meditation

2:05-2:30 p.m.

Hymn: "It Is Finished"

Scripture Lesson: John 19:30

Anthem: "It Is Finished"

Meditation

M: I lifted thee up with great power; and thou hast hung me upon the gibbet of the cross.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

M: Let us pray.

Prayer

Silent Meditation

2:30-3:00 p.m.

Hymn: "In the Cross of Christ I Glory"

Scripture Lesson: Luke 23:44-49

Anthem: "Into Thy Hands I Commend My Spirit"

Meditation

M: What more could I have done unto thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit, and thou art become very bitter unto me; for vinegar mingled with gall thou gavest me to quench my thirst and with a lance hast thou pierced the side of thy Saviour.

C: O Christ, Thou Lamb of God, that takest away the sin of the world, grant us thy peace.

M: Let us pray.

Prayer

Solo: "Were You There When They Crucified My Lord"

Hymn: "O Love That Wilt Not Let Me Go"

Benediction

Triple Amen

Silent Meditation

Postlude

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From Easter to Pentecost

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First Sunday April 20 Acts 1-4		Second Sunday April 27 Acts 5-8		Third Sunday May 4 Acts 9-12	
Easter April 13	In recognition of the importance of the weeks from Easter to Pentecost, and in consideration of the pledges of others, I agree to attend divine service once each Sunday during these weeks and, in addition, will reread during this period the entire Book of Acts.				Pentecost (Whitsunday) June 1 Acts 25-28
	Signed				
	Fourth Sunday May 11 Acts 13-16		Fifth Sunday May 18 Acts 17-20		

C. M. — Printed in U. S. A.

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Cleveland 15, Ohio

Architects to Participate In Exhibit

ARCHITECTS from all over the world are being invited to submit designs for hanging in the "Hall of Church Design" at the International Churchmans Exposition scheduled for May 19-24, 1952, at Chicago's International Amphitheatre, says Mr. Joe Vancil, exposition manager.

The American Institute of Architects—Chicago Chapter has endorsed the International Churchmans Exposition and their committees are cooperating in preparations for the "Hall of Church Design" and securing national authorities as speakers for the "International Church Buildings Forum"

which will be held in the same building, says Mr. Vancil.

Entry blanks for submitting designs can be secured by writing or calling at the International Churchmans Exposition office, 19 S. LaSalle Street, Chicago 3, Illinois.

It is expected that twenty to thirty thousand church people will view the "Hall of Church Design" as a result of invitations to church people of all denominations as well as those of the American Baptist Convention and the International Convention of the Disciples of Christ who will be meeting at the same time in the same building, says Mr. Vancil.

THEY SAY—WHAT SAY THEY?—LET THEM SAY

FOR SOCIAL SECURITY

Editor, *Church Management*:

Your editorial in the December issue of *Church Management* favoring the optional inclusion of clergymen in federal social security is very timely. To me your position seems wise.

The probability that inflation will continue makes one doubt whether church pensions that are to be paid from invested funds will be adequate some years hence, when inflation has greatly increased the cost of living. At the same time we can be confident that if inflation continues, federal social security benefits will be increased from time to time by the government, so that persons included in the social security system will always be assured of a monthly check somewhat commensurate with the increasing cost of the necessities of life.

I believe that retired ministers could be much more secure economically on the social security benefits the government would pay than on the income from invested pension funds. Also I believe that the cost of security is much lower through the government's system than through any church pension system.

Roland G. Bortz
Palmerton, Pennsylvania

SEATS LOOK ALL RIGHT

Editor, *Church Management*:

I was interested to say the least—and fascinated to say the most, with the picture on the front page of *Church Management* for January, of the interior of an Oklahoma church. Not only comfortable seats with pew ends, but to look right up the center aisle and see there, the Communion table "right where it used to be" and back of that the choir "right where they used to be." We see so many pictures of altered churches called "improvements" with a lectern on one side of the platform and a pulpit on the other side and a so-called altar to the rear and in between the two, where a much begowned pastor with rustling skirts divides his time between them both, and then the choir on either side that sings at each other as though the congregation wasn't there, or didn't matter if they were.

I have no argument with my Episcopal friends who were brought up that way, for it is "part and parcel of their lot." But I agree with an old friend, who was somewhat of a philosopher,

who said, "If I want to go to an Episcopal or a Catholic church I'll go to one, but I don't expect to go to one in a Methodist or Congregational, or other Evangelical churches."

Mr. Editor, I think he has something there, or hasn't he?

How much more impressive is the table of remembrance before the platform, directing all eyes to the center, where above it is the pulpit on which is the eternal word, and behind it a man of God or "a reasonable facsimile" of one. A man who through the week breaks the bread of life to those who are hungered, and gives the living waters to those who are athirst, and on Sunday out of his experience brings a message of hope and faith to his congregation, not from the "side lines" but taking the place of so-called symbols in the center. Why symbols when you have a living pulpit?

Anyway, thanks for the picture of a modern church in the holy beauty of its simplicity.

Somehow many of us feel that there we are in the presence of the Galilean Carpenter, who without the benefit of a special stole, or gown or a lectern or an altar, sat down on a hillside and preached the world's greatest sermon.

Leon T. Burr
Warehouse Point, Connecticut

THEATER SEATING OR . . . ?

Chair Pew Seating

Would it not be simple to call it "Chair Pew Seating." The aim is to create the effect of the pew by use of chairs. I think the term would instantly convey the idea.

Richard Hurlbert
Faribault, Minnesota

Pull Down Pews

Why not "Pull Down Pews"? It is brief, does not require a coined word, is self-explanatory, has a churchly connotation. It would require wide advertising to give it current usage so ought not to be restricted to one firm.

D. Gregory Reid
Rifle, Colorado

Individualized Pew Seats

The idea that came to my mind was "Individualized Pew Seats." I believe that they will be popular in a few years.

Keith L. McNeill
Bellefontaine, Ohio

SUBSIDIZED CHURCHES

Editor, *Church Management*:

Boy, oh boy, I sure wish there were 120,000,000 more Americans who thought along the lines of your editorial about government subsidies in the January issue. There is far too much subsidy even among our church groups. Our real live religion is almost strangled by this mollycoddling of this generation.

Hugh Shambough
Dillsburg, Pennsylvania

Editor, *Church Management*:

I must protest a very unfair and superficial book review of *A Man Called Peter* by Catherine Marshall in your January issue. If even a few people are kept away from this great book by the caustic review of "B. C. C." it will be a needless loss. Normally I have found your reviews good on the whole, but this one is a really bad one.

Of course, in the first place your reviewer is out of line in the assumption that it is "dependence upon exclusive divine kindness" to pray for the sick and ask others to pray for the sick. Since when? Furthermore he seems to think that any possibility of God guiding or leading or speaking to a man or his wife is "sweet" sentimentality. Since when? Still further he thinks that Peter Marshall had to develop "a superb willingness to speak a brave word, and live a dauntless life, in defiance of personal consequences"; and speaks of "dawning greatness" and the "light that was breaking on . . . the life of her husband." In all this he acts as prejudiced personally as I've seen a reviewer. Had he known Peter Marshall he would have known that few men of God ever develop the bravery and greatness that Peter seemed to be born with. I knew Peter Marshall. I lived in Washington, D. C., for twenty-two years. Maybe "B. C. C." knew him too, but he seems more influenced by Peter's politics than by his tremendous spiritual vitality.

To call the excellent account of F. D. R.'s struggle to rise from his pew the "most memorable passage" in the book is a judgment of the reviewer, not the author. To call a book "sweet" just because it is written by a woman from a woman's point of view and because it indicates what was a very real

(Turn to page 95)

Make Your Church a House of Prayer

Help Members and Guests to Use It for Private Devotions

WELCOME TO OUR CHURCH

Come unto me, all ye that labour and are heavy laden, and I will give you rest. — Jesus Christ

A few minutes spent in quiet prayer and devotional reading will help to renew your faith. The hymnals and other helps are available to you.

May we suggest:

FROM THE BIBLE

For the Tired: Matthew 11: 28-30
Need of Assurance: Psalm 23
Bereavement: Psalm 90; John 3:16
Persecuted: Romans 12
For Tolerance: 1 Corinthians 13
A New World: Revelation 21:1-5

FROM THE HYMNAL



C. M.

Security: Our God
Our Help in Ages
Past

Quietness: O Master
Let Me Walk With
Thee

Comfort: Sometimes
a Light Surprises

Trust: Take My Life
and Let It Be

Immortality: Jerusa-
lem the Golden

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Editorials (From page 8)

"Freely Ye Have Received, Freely Give"

A Guest Editorial by James D. Wyker *

THE best way to hate myself in this world is to squander God's resources. Look at the stupidity of the Prodigal Son. He handled his father's possessions just like many of us operate on the possessions which God has given us. The difference is that, after we have dissipated our inheritance, be it wheat crop or wages or dividends, we are too inert to "come to ourselves" and realize that we will not become inwardly secure and contented until we go to our Father and say, "I have sinned against heaven and earth and am no more worthy to be called thy son, make me as one of thy hired servants." Human beings must give an account to God, not for one-tenth, but for the total of their income. The price of happiness is humble and complete stewardship.

The major reason for giving about 10% of our net income to the local church is not the tithe as found in the Old Testament, but the downright personal satisfaction of stewardship. Any Christian who appreciates God's goodness and love for his children, must understand that the Father wants him to use a great part of his net income for capital stock

but at least 10% must be invested in the social or collective enterprise called the church. The Christian's stewardship opportunity is just as great for the nine-tenths as it is for the one-tenth, but he gets more joy out of the latter, because he joins hands with his neighbor in community welfare; it stands for fellowship, mutual aid, the Kingdom sentiment, and guarantees a sound foundation for the future generation. I think this kind of stewardship is about the highest level of happiness which mortal man can achieve on this earth.

Any farmer who exploits his soil exploits his own soul and decreases the value of both. But any farmer who is too self-centered to put a liberal portion of his net income into the church in his community, also, decreases the value of his property. Buyers of homes evaluate moral standards and community life when they buy farms. Failure to keep a good church in any community will drop the price of real estate for all homes. The man who is too selfish to give a tenth to the church is an economic parasite on his neighbors for he expects others to maintain the social value of his farm. Such a man loses his own soul, his soil and his neighbors likewise; for we are brother's keepers.

So, you see, I do not rest my stewardship on obligation or responsibility or Scriptural commands, but upon happiness received and reasonable motivation and economic value. This kind of stewardship makes me God's companion and helper; and, I believe, it will appeal to my neighbor who is not a Christian.

*College of the Bible, Columbia, Missouri.

Ministers' Vacation Exchange

FOR many years *Church Management* has conducted this department starting with the February issue and continuing through the June number. Hundreds of satisfactory vacation arrangements have been made. The plan is very simple. Just present your invitation in as few words as possible. Send it to "Ministers' Vacation Exchange, *Church Management*, 1900 Euclid Avenue, Cleveland 15, Ohio." Be sure to give your name and address. If a key address is given so mail must be forwarded from this office the cost is ten cents per word. Otherwise our cooperation is given freely.

Before closing date we have received

the two requests which follow.

Saint John, New Brunswick, Canada. United Church of Canada. Wish to exchange with a Presbyterian, Methodist or Congregational minister in the United States. July or August. Write Ralph J. Knock, 135 Rodney Street, West, Saint John, New Brunswick, Canada.

Memphis, Tennessee. Methodist church. Would exchange with any congenial denomination, July 13-August 24. Happy exchange last year with Presbyterian minister in Washington, Missouri. Family of four; boy 15, girl 12. Our church, Harris Memorial has 535 members. Two services on Sunday. Three-bedroom parsonage. - Cecil A. Baker, 660 North Seventh Street, Memphis 7, Tennessee.

A PRAYER FOR WORLD-WIDE COMMUNION

O Christ of Galilee, who looked upon the hungry multitude with compassion, and upon the little loves and fishes with confidential power, help us to grasp the truth that our world in its sin and turmoil has ready for its use the bread sent down from heaven.

Let us not gaze upon our own hands, trembling in weakness, nor upon our own hearts, void of faith, lest we cry out with the disciples of old, "What are these among so many?" But let us harken to Thy voice of divine assurance saying to us, "My body, broken for you and for all mankind, is sufficient for this hour. Give ye them to eat."—Amen.

Paul S. Burdick
New Enterprise
Pennsylvania

NEW PRODUCTS DEPARTMENT

"Church Management" will be glad to send information concerning any item listed herewith. Address the magazine and mention the number of the new product which interests you.

TWO PRODUCTS IN ONE PACKAGE

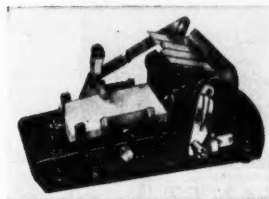
Here are two very useful items for your church office which will come to you in a single package. First there is a little post card size printer which will do a splendid job of duplication on post cards, envelopes, stuffers, small announcements and similar items. It



is a duplicating printer which uses a stencil. The second item is the popular hand-sized portable addresser made by the same company. Based on the idea of the spirit duplicator it will rapidly address up to 250 names in a hurry. Simply rolls them on. Boxed, the complete outfit is about the size of a small camera. If this interests you ask about New Product No. 2521.

AN IMPROVED PRINT-O-MATIC

The little Print-O-Matic has been useful to so many churches that the



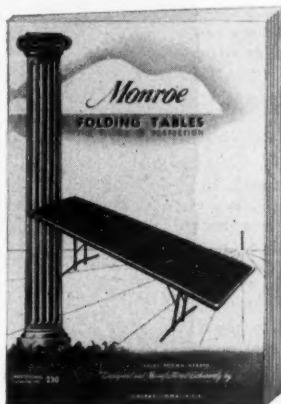
announcement of a new model is instantly interesting. The model has a

newly designed feed arm. It provides a more positive feed so that there is little trouble with more than one card feeding at the same time. Next the ink drum is entirely closed so that there is no danger of ink dripping. The third new feature is the introduction of ball bearing rollers which not alone give another operation but longer life. If interested ask for information about New Product No. 2522.

* * *

NEW TABLE CATALOG

A new catalog has been issued by The Monroe Company, Colfax, Iowa, one of the long time advertisers in *Church Management*. Not alone does it bring the readers up-to-date on the splendid folding tables of this house,



which are many in various sizes and styles, but also of other products which may interest you and your church. Included are banquet tables, kindergarten tables, folding chairs, temporary benches, whirling devices for the children's playground, and trucks for moving tables and chairs in the church. For catalog address the company direct, The Monroe Company, Colfax, Iowa.

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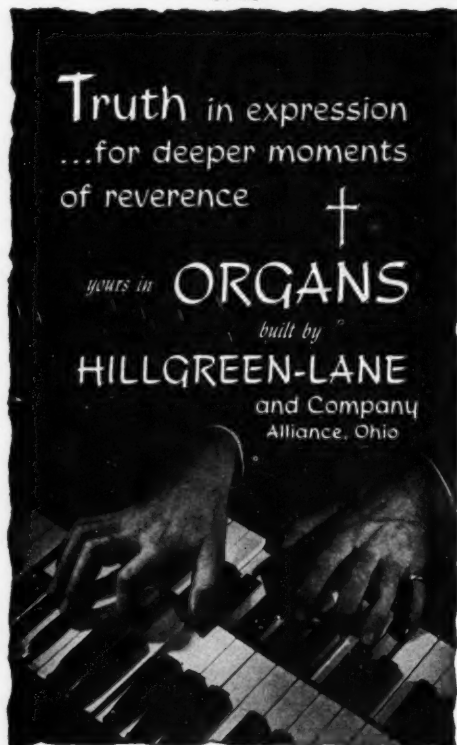


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BILLY GRAHAM IN WASHINGTON

Washington, D. C.—Evangelist Billy Graham opened a session of the House of Representatives here with a prayer that the members might hear an inner voice calling them to a revival of faith.

"We pray that every man and woman who sits in this historic place might be blessed of Almighty God and might hear an inner voice telling him or her that this is the way—walk ye in it," Dr. Graham said.

"We pause in this moment to recognize that thou are the God that is responsible for the freedoms and heritage that we have in this nation of ours. We thank thee for the manifold material blessings that we have. But somewhere along the line we feel that we have missed the road somewhere. We are perplexed. We pray today that thou wouldst show us the way."

Washington, D. C.—A controversy over the seating capacity of Washington's National Guard Armory was resolved in favor of Evangelist Billy Graham here.

Commissioners of the District of Columbia lifted the 5,310 seating capacity of the auditorium to 8,000 for the second week of Dr. Graham's crusade under pressure from members of Congress.—RNS

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They Say—What They Say

(From page 90)

communion with God on the part of Peter and Catherine both, to call such a book sweet, is again a judgment of the reviewer.

A Man Called Peter has made a deeper impression on more people than any religious biography in years. I hate to see some prejudiced individual write a pompous judgment that may deny some the vivid experience of reading a great book about a truly great man. I have people in my parish who have actually bought extra copies of this book to loan to friends.

Laing W. Sibbet
Bishop, California

* * *

FROM THE REVIEWER

Editor, *Church Management*:

Thanks for the chance to see a frank and helpful letter. As an umpire says: "I have to call them as I see them."

Bernard C. Clausen
Cleveland, Ohio

Editor, *Church Management*:

As a long time reader of *Church Management*, I pause to write you my first letter. It was a real reading experience to come across a fine article by my preacher neighbor, three blocks away, "The Minister's Hour of Power" by Russell J. Prentice. It so happened that I came upon it and read it immediately following the reading of the chapter "How Does One Learn to Pray?" in the first book of sermons by Dr. Robert J. McCracken. And believe me Prentice's article did not suffer by comparison, but rather improved and increased the spirit of the McCracken sermon.

While I look to *Church Management* for ideas in the field covered by its name, I do appreciate also such material as that contained in the Prentice article. Thank you and let us have more like it.

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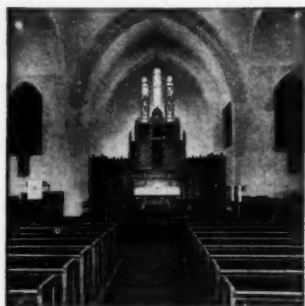
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Sermon Illustrations; Few But Fit

by G. B. F. Hallock*

THAT is the rule, few but fit. The value of a sermon illustration depends almost entirely as to how well it fits the chosen theme. One dragged in is a definite sign of weakness and is usually a detraction.

As an example of an illuminating illustration upon a difficult theme note the following. It is from George A. Buttrick of New York City upon "The Deity of Christ." He says:

"A man standing on the banks of the Hudson River at Yonkers must say at a certain hour, 'This river flows to the sea.' But a few hours later, as he sees the river moving in the other direction, he is obliged to make another judgment: 'The ocean has come in upon us.' Christ's life seen from one point of view is human: he was 'found in fashion as a man.' Seen from another point of view, as we contemplate his universality, his winning men's worship, his claim and gift of pardon, his abidingness, we must exclaim: 'The ocean of God has come in upon us.' We give him human names, but they are too porous and ridiculously small. They try to compass the ocean in a net. Only one word is large enough—deity."

Another example of appropriateness is upon the theme of "Christ's Sure Guidance." It is from G. Kenneth Shaffer of Chicago giving a vacation experience:

"There was a brief period this past summer when the beams of the full moon danced on the rippling water in front of our cottage. Lured by the beauty of the night, my wife and I stepped into our boat and rowed together, backward, across the lake. As long as we kept our course directly toward the moon our pathway was brilliantly lighted. Shore lights gleamed here and there, but left no sure path for us to follow. There was no other goal which we could have chosen besides the moon toward which the way was so clear. Touched by the enchantment of the evening, we rode the moonbeams across the lake and back.

"I was reminded that the air lanes have radio beams for pilots to follow. When airmen ride the beam they are sure of their course. The pilot who comes in on the beam never misses his field, no matter how dark the night. The Christian life is something like that. Christ is our light. When we

face directly into the light, and move toward the goal which is set in him our pathway is clearly marked. There may be lesser lights along the shore, and to some people these are enticing. But lives that are 'on the beam' move with certainty toward the goal which is set in Christ Jesus our Lord."

Here is another on "The Lift of a Great Faith." It finely illustrates this theme, or also "The Power of a Great Enthusiasm." It is by Daniel Heitmeyer:

"In Amiens, France, is one of the world's great cathedrals. One day the poet Heine visited the cathedral in the company of a friend, who recorded the incident. The poet was overawed by the vast interior, with the clustered columns and soaring arches, its incense-clouded aisles shot through with the golden and rosy light from stained glass windows. For a long time he stood in stillness, and at last remarked: 'Only a great conviction could produce such a cathedral.' It was the utterance of a great truth. A great faith greatness one's life. No man attains his best without a great enthusiasm."

LOSES APPEAL FOR UNEMPLOYMENT COMPENSATION

Toledo, Ohio—A Seventh-day Adventist who refused a position which required a half-day's work on Saturday has lost her appeal for unemployment compensation.

Judge John W. Hackett, of Lucas County Common Pleas Court here, affirmed the Board of Review, Ohio Bureau of Unemployment Compensation, which suspended benefit payments to Mrs. Regina Tary, Toledo, on January 13, 1950.

Mrs. Tary then was referred by BUC officials to a stenographic position with the Lucas County Soldiers' Relief Commission, but she refused the job. Her legal counsel contended that to accept the job with its provision for Saturday work would injure Mrs. Tary's morals by making her violate the Sabbath, which the Adventist denomination observes on Saturday.

Discussing the "freedom of religion" question, Judge Hackett said:

"The plaintiff, like everyone else, is free to choose both his religion and his trade or occupation. If in making these voluntary choices he renders himself unavailable for work in his chosen trade or occupation, he fails to comply with the law and is not entitled to unemployment benefits."—RNS

*Minister emeritus of Brick Presbyterian Church, Rochester, New York.

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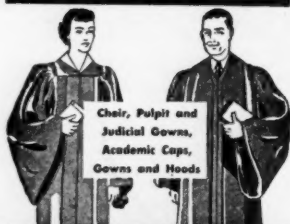
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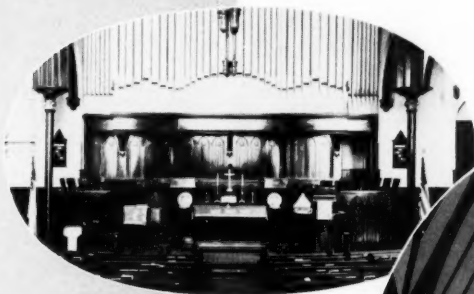
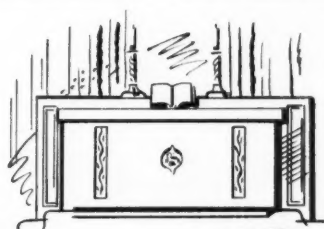
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